A SERIOUS EXHORTATION UNTO SELF-EXAMINATION.

Delivered in

V. SERMONS,

On 2 Cor. xiii. 5.

Examine your ſelves, whether ye be in the Faith: prove your own ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates?

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A

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2 COR. *ch.* XIII. *v.* 5.

Examine your ſelves, whether ye be in the Faith: prove your own ſelves; know you not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates?

THE great deſign of the Lord Jeſus Chriſt in undertaking the redemption of our Souls, it was, that he might diſpoſſeſs us of the Devil, who by ſin lived and reigned in us, that he himſelf inſtead thereof might take poſſeſſion of our hearts.

And the great work of the Miniſters of the Goſpel, is to declare this great truth unto you, and to perſwade you to change your Lord, to change the Devil for Chriſt; that whereas *Satan* lived

and reigned in you, you may at length open the door of your heart, that *Jeſus Chriſt* may enter and ſet up his Throne in you, and reign as King over you.

Now this we have been Preaching a long while, and I would come to try what ſucceſs that Word that we have Preached hath had upon your hearts; try whether *Jeſus Chriſt* is entred into you, whether Chriſt hath taken poſſeſſion of you, whether he liveth and reigneth in you. The Apoſtle here Exhorteth you to it, that you would *Examine your ſelves* about this great and weighty point; telling you, and aſſuring you that the matter is no better nor worſe, than that *If Chriſt be not in you, you are Reprobates*; that is, you are in a State, rejected, diſowned, diſapproved of God; and as you are in that ſtate *now*, if you die in it, you will find your ſelves at the day of Judgment (where you all believe you ſhall appear before Chriſt) to your ſad experience, to be *Reprobates*, that is, rejected, diſapproved, diſallowed of God.

In this *Verſe* I ſhall conſider,

1. *The Scope of the Apoſtle.*
2. *The Words themſelves.*

1. *The Scope of the Apoſtle*; What is that? What does the Apoſtle drive at in bringing in theſe words? why he brings them in as part of an Apology that he makes for himſelf, to juſtifie himſelf againſt the accuſation of ſome of the Church of *Corinth*, that ſlighted him, contemned him, thought him a man not fit to be termed an Apoſtle;

Apoſtle; they looking upon his bodily preſence, and ſeeing nothing extraordinary in it, and obſerving the manner of his diſcourſe in Preaching, that there was nothing extraordinary of Eloquence, they denied him to be worthy of bearing that honourable title of an Apoſtle, or that ever Chriſt had inveſted him with that Office: Now they put *Paul* upon proving that he was what he pretended to be, *an Apoſtle of Chriſt*, as you may ſee, (*ver.* the 3d.) *Since ye ſeek a proof of Chriſts ſpeaking in me*, ye *Corinthians*; ſeek a proof of Chriſts ſpeaking in me, that is, you ask me how do I prove that Jeſus Chriſt is in me, and that he ſpeaks by me: The Apoſtle was put to prove his Miniſtry to theſe falſe Apoſtles, as many of Gods Miniſters are put to prove their Miniſtry in this Age: If you ſee our Miniſtry queſtioned, do not wonder at it, 'tis no ſtrange matter, for the great Apoſtles Miniſtry was queſtioned.

Now to this the *Apoſtle* anſwereth, Do you ſeek a proof of Chriſts ſpeaking in me? and do you think I can give no proof, becauſe I do not diſcourſe (as you think) ſo eloquently as others? and becauſe I look like a poor contemptible weak man? you think it a diſhonour for Chriſt to imploy ſuch a man as I am: If, ſaith he, (as to this) you will judge me according to this outward appearance, if you will judge me according to the outward man, why, (ſaith he) upon this account you muſt judge Chriſt himſelf: Do I ſeem weak? ſo did Chriſt, as he tells them, (*verſe* the 4th.) *Though he was Crucified through weakneſs, yet he liveth*

liveth by the power of God; for though he was crucified through weakneſs: Chriſt himſelf was weak as he was a man; *as a Man*, he was accuſed as a Malefactor; as a Man he was apprehended, carryed as a Priſoner, tryed for his Life, condemned as a Blaſphemer, carryed to a Croſs, lift up, nayl'd to it, ſighed and groaned, cryed as a man cries, groan'd as a man groans: There was a great deal of weakneſs appeared in the fleſh of Chriſt, in the man Chriſt, there was a great deal of weakneſs in Chriſt himſelf: If you will judge of me by the *outward man*, Chriſt was weak too; but if you will judge Chriſt with reference to God, to whom he ſtood related as he was his Son, as he was the ſent Meſſenger of the Covenant, as he was the Saviour of the World, ſo you will ſee in that weak Chriſt a great deal of the power of God; for though he was weak if you conſider his Crucifixion, yet if you conſider his Reſurrection from the dead, ſo you will ſee that God did own him, that weak Chriſt, that condemned Chriſt, that groaning, crying and praying Chriſt; he was raiſed by the power of God, and the *Apoſtle* does look upon the reſurrection, or this power of God put forth in raiſing Chriſt from the dead, as an argument of Chriſt's Sonſhip, in the *1ſt chap.* of the Epiſtle to the *Romans*, and the 4th *verſe*, *Declared to be the Son of God with Power*: Jeſus Chriſt was declared to be the Son of God with Power; why, how? according to the Spirit of holineſs, by the reſurrection from the dead; the power of God was mightily

ſeen

ſeen in Chriſt, in raiſing him from the dead; though there was much of the weakneſs of a man ſeen in his being put to death, and in the way and manner of his dying.

Now, ſaith he, when you look upon me as a man, you ſee a great deal of weakneſs in me, ſo you ſaw in Chriſt too; but as Chriſt had the Power of God to raiſe him, ſo you may (if you will but weigh things well) ſee a great deal of the Power of God go with me too; *For we alſo* (ver. *the* 4th) *are weak in him*, or with him, *but we ſhall live with him by the Power of God toward you*; that is, the Power of God ſhall accompany us weak men, yea, and hath accompanied me to you-ward; you have found the Power of God toward you by my Miniſtry; ſo that, Oh ye *Corinthians!* ye have no reaſon to queſtion my authority, to queſtion my Miniſtry, to queſtion my Apoſtleſhip; for, you have found the Power of God, and that I live by the Power of God toward you; that is, you have found the Power of God accompanying my Miniſtry in the Converting of you; and therefore in another place he does prove himſelf an Apoſtle by this, 1 *Corinth.* ch. 9. v. 2. *If I be not an Apoſtle to others*, (for that was the great thing that they would have endeavoured, to have proved him no Apoſtle) *yet doubtleſs* (ſaith he) *I am to you*; that is, you *Corinthians*, *for the Seal of mine Apoſtleſhip are ye in the Lord*: You have found that God by his Spirit hath wrought in me to you ward, to bring you to the knowledge of Chriſt, to bring Chriſt and

you acquainted, to ſet up Chriſt in your hearts; (and thereupon he brings in my Text;) But how? why thus (ſaith he) you may ſee the Power of God accompanying my Miniſtry, and therefore *though I am weak*, yet through the efficacy and power of God I am powerful; therefore *Examine your ſelves whether ye be in the Faith*; examine whether you Believe, examine your ſelves whether Jeſus Chriſt be in you, if he *be not in you, you are Reprobates*; if he be in you, how came he to you? was I not the firſt Preacher of him to you? did I not bring the tidings of the Goſpel to you? did not God work mightily and powerfully by me, to draw you over to Chriſt by my Miniſtry? if you can upon proof of your ſelves find that Chriſt is in you, from thence you may find a proof of Chriſts being in me; for, Chriſt in me brought Chriſt to you: And thus I have ſhown you the ſcope of the Apoſtle, and the dependance of this verſe upon what went before.

Now let us come to the *Words themſelves.*

Firſt, *Here's a Duty, Examine your ſelves.*

Secondly, *Here is the matter about which this Duty is to be exerciſed*; and that is,

1. *Whether Chriſt be in you?*

2. *As a means to know that, Whether you be in the Faith?*

3. *Here is a reaſon to quicken them to a ſtrict Examination of themſelves*, by ſhewing them the danger of being found out of Chriſt, or Chriſt out of them; for *if Chriſt be not in you*, if you believe not in him, you are at preſent in a repro-

bate

bate ſtate, now how ſad a ſtate that is, you your ſelves know, it is to be rejected of God here, and if you dye in this ſtate, to be rejected of God to all Eternity.

The *Doctrines* that I ſhall raiſe from theſe words, are theſe:

1. *That thoſe that have Chriſt in them, they are in a ſtate and condition of Salvation*; they may be ſure of their Salvation.

2. *That thoſe that have not Chriſt in them, they are in a damnable ſtate*; they are certainly in a ſtate of reprobation: Only I would have you not miſtake *Reprobation* with reſpect to the *Decree* of God, in which ſence you have it often ſpoken of; I would not have you mean it ſo, for there is a reprobate ſtate that is compatible even to thoſe that are in it before they are Converted and brought to Chriſt; for every Unbeliever conſidered as an Unbeliever, is a Reprobate; what's that? that is, one at preſent *diſallowed of God*, diſowned of God, diſapproved of God; now this reprobate ſtate may be altered, a man may be diſapproved now, and upon his Converſion approved; you muſt take it in that ſenſe, for there is a reprobate ſtate which reſpecteth Gods eternal Decree, which will never have any alteration, nor any change.

3. *That it is the Duty of every one that profeſſeth himſelf to be a Chriſtian, to Examine himſelf whether Chriſt be in him or not.*

Doct. 1. I begin with the *firſt* of theſe, *That thoſe in whom Chriſt Jeſus is, they may be ſure that*

they are in a ſtate of Salvation: They are alive, they have life eternal, they have it in the earneſt, they ſhall not fail of Gods performing and perfecting that eternal Life, that Salvation that he hath promiſed. Now this is imply'd, for if being *out* of Chriſt ſpeaks us Reprobates, then to be *in* Chriſt, or Chriſt in us, ſpeaks us Elected. Now I ſhall ſhew you: 1. *Head.*

Firſt, That *thoſe that God will ſave, are again and again deſcribed in Scripture as a people in whom Chriſt is.*

Secondly, I ſhall ſhew you, *How it may be ſaid that Chriſt is in his people.*

Thirdly, That *thoſe in whom Chriſt is, they certainly ſhall be ſaved.*

1. I ſhall ſhew you, *That the people that God will ſave, are again and again deſcribed by this of Chriſts being in them*; Chriſt within them, the 17th of *John*'s Goſpel, 23d *verſe*, ('tis Chriſts Prayer to his Father) *I in them and thou in me, that they may be made perfect in one:* I in them, who is this *I?* I Jeſus Chriſt: Chriſt Prayed that he might be in his People, *I in them*, Chriſt in you; this you are to Examine your ſelves about, whether this *I* be in you, whether this *I* Jeſus Chriſt be in you: So again, *Coloſ.* 1. 27 *v. To whom God would make known what is the riches of the glory of this myſtery among the Gentiles:* What is this great myſtery Preached to the Gentiles? *Chriſt in you the hope of Glory: I in them*, (ſaith Chriſt, *John* 17.) Chriſt in you the hope of Glory, this is the great Doctrine of the Goſpel, this

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is the great Myſtery of the Goſpel, this is that great Myſtery that's Preached among the *Gentiles*; but *why a Myſtery?* A Myſtery is that which is dark and obſcure, and ſo is this, this Chriſt being in us, Chriſt in us the hope of glory, is a Myſtery becauſe of its darkneſs and obſcurity; *to whom?* not to thoſe that are *ſpiritual*, but to the *carnal*: The carnal man underſtandeth not the things of God, and is ready to cry out with *Nicodemus*, when Chriſt told him, *Except a man be born again, he cannot ſee the Kingdom of God*; ſaith he, *John* 3. 3, 4. *How can this be? can a man be born when he is old? can he enter the ſecond time into his Mothers womb, and be born?* What, can Chriſt be in us, and in Heaven? ſo ſaith *Nicodemus*, ſo ſaith the carnal man that underſtandeth not the things of the Spirit, how can this thing be? why, ſaith the *Apoſtle*, 'tis a Myſtery, 'tis the great Myſtery among the *Gentiles*, all the World ſtand amazed at it, *Chriſt in you the hope of Glory.*

Now that this Phraſe might not ſeem ſtrange to you; to wit, of Chriſts being *in you*, you ſhall find it attributed to the *other perſons* of the Godhead, as well as Chriſt: God the Father is ſaid likewiſe to be in us, 1 *John* 4. 12. *No man hath ſeen God at any time; if we love one another, God dwelleth in us*: Here you have God the Father in you, God dwells in us; and again *ver.* 15. *Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he dwelleth in God*: This is a Myſtery, a Myſtery among the *Gentiles*; and this is not only attributed to the firſt and

ſecond

ſecond perſons, but likewiſe to the third perſon of the Trinity, the *Holy Ghoſt*; in the ſecond of *Timothy*, ch. 1. v. 14. *That good thing which was committed unto thee, keep by the Holy Ghoſt which dwelleth in us*; by the Holy Ghoſt which dwelleth in us; the *Holy Ghoſt dwels in us*: Here's Chriſt ſaith, I am in you; *Chriſt in us* the hope of glory, ſaith the *Apoſtle*, the great Myſtery of the Gentiles; God dwelleth in us (ſaith *John*) and the Holy Ghoſt *dwelleth in us*, (ſaith the Apoſtle *Paul* to *Timothy*;) here's the whole Godhead takes poſſeſſion of thoſe hearts that ſhall be ſaved: I know 'tis enquired by all you that fear the Lord, and are waiting for his appearance, when Chriſt (who is our life) ſhall appear; thou poor Soul art asking thy ſelf, Shall I appear with him in glory? I hear of great glory to be revealed, ſhall it be revealed in me? ſhall I be taken with God to Heaven? I tell thee how thou mayeſt know it; ask, is God come down into thy heart? thou mayeſt be aſſured that thou ſhalt dwell with God, if God *dwell in thee*; is God the *Father* in thee? is Jeſus Chriſt the *Son* in thee? is the *Holy Ghoſt* in thee? you ſee the Scripture does very clearly and fully expreſs this inhabitation of God in his People; *Thus ſaith the high and lofty one, that inhabiteth eternity, whoſe name is holy; I dwell in the high and holy place, with him alſo that is of a contrite ſpirit*, I dwell there; God within you: art thou a Believer? wouldſt thou know God, and come near God? ſay not then, ſhall I go up to Heaven to look for God there? deſire not

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the wings of a Dove to fly to the ends of the earth, to find him there; God the Father, Son, and Holy Spirit are in thee.

And thoſe that have not God in them, they ſhall never have God with them; if thou dieſt before God take poſſeſſion of thee, never do thou hope to take poſſeſſion of Heaven: Will you remember this?

The *Apoſtle* might very well put you upon this enquiry, *Whether Chriſt be in you?* why, becauſe he is not in all, nay he is in a very few; whoſe are the reſt? the reſt are the Devils; God is in you, or the Satan is in you.

Now thoſe that have the Devil in them, they muſt, if they dye in that ſtate, live with the Devil, and where ſhould they live elſe? and thoſe that have God in them now, they ſhall live with God for ever; and therefore as godly men, or the people deſigned for Salvation, are deſcribed by this of God and Chriſt, and the Spirit indwelling in them; ſo the ungodly are deſcribed by the Devils being in them, or their wanting God to be in them; in *Epheſ.* 2. 12. there you have the deſcription of wicked men during their natural condition, that at that time they *were without Chriſt*; ye *Epheſians*, ye *were without Chriſt*, that is, in their unregenerate eſtate, Chriſt was not in you alwayes; Oh ye *Epheſians*, be it known to you, you were once without Chriſt, Chriſt was out of you, *Ye were aliens from the common-wealth of Iſrael, ye were ſtrangers to God, ſtrangers to the Covenants of promiſe, having no hope, and with-*

out God in the world; here without Christ, without God, this is the state of unregeneracy, this is the state of every carnal man or woman before they are Converted and changed: When you are Converted, then God dwells in you, Christ dwells in you, the Holy Ghost dwells in you; before Conversion Christ is not in you, God is not in you, no nor the Holy Ghost is not in you, (the 17th. *verse* of the Epistle of *Jude*) *These be they who separate themselves, sensual, having not the Spirit*, having not the Holy Ghost. And as the wicked are without God, and without Christ, so the Devil is in them, in that 2d *chap.* of the Epistle to the *Ephesians*, ver. 2. *In time past ye walked according to the course of this World, according to the Prince of the power of the air, the Spirit that now worketh in the children of disobedience:* The Spirit, that's the Devil, the Devil works in you: 'Tis a common proverbial Speech that some will use to one another (when they see them outragious and mad) I think *the Devil's in you*; I tell you, my Brethren, there is not one unregenerate man or woman, but the Devil's in them; every child of the Devil is full of his Father the Devil, *Ye are of your father the Devil, and his works you do.* Well, but now as every carnal unregenerate man is full of the Devil, so every spiritual godly man or woman, every one that God hath effectually called to Salvation, he or she is one in whom Christ is.

2. *Head.*

Well! But *how may Christ be said to be in us?* (and

(and that's another thing that we would explain) I *Answer:*

First, *Negatively.* And,

Secondly, *Affirmatively.*

1. *Negatively*; in what ſenſe Chriſt *may not* be ſaid to be in us. Chriſt conſidered *perſonally*, as he was our Mediator, God and Man in one perſon, in which perſon he was born of the Virgin, in which perſon he lived upon the earth, in which perſon he dyed upon the Croſs, and was buried, and roſe, and is aſcended into Heaven, is at the right hand of God; in that perſon Chriſt cannot be ſaid to be in us, for Jeſus Chriſt is Man as well as God; now as Man he cannot be ſaid to be in us, as *God-man perſonally*; where muſt he be? he is in the Heaven, and muſt be there till the great day of Judgment, and then he *will come* thence *with flaming fire, to render vengeance upon thoſe that know not God, and diſobey the Goſpel:* The 3d of *Acts* 21 v. *And he ſhall ſend us Jeſus Chriſt, which before was preached unto you, whom the Heaven muſt receive until the times of reſtitution of all things, which God hath ſpoken by the mouth of his holy Prophets, ſince the world began:* The Heaven muſt receive, and does receive and hold him, perſonally he is in Heaven.

2. Well then *poſitively*, *How is't that Jeſus Chriſt is ſaid to dwel in us?*

First, *Chriſt may be ſaid to be in you, when his nature is in you.*

Secondly, *Chriſt may be ſaid to be in you, when his Spirit is in you.*

Thirdly, *Chriſt may be ſaid to be in you, when his Kingdom is in you.* Now

Now by these you may know whether Christ be in you, and so consequently what hopes you have for your Salvation; for it all turns upon this, is *Christ in me?* or the Devil in me? who hath possession of my heart? who is Lord there? who governs there? if Christ be there, thou shalt be saved; if the Devil be there, woe to thee; if thou diest in this state, thou must goe to the Devil; *Examine your selves whether Christ be in you, if he is not* (saith he) *you are reprobates*; why? wouldest thou know whether Christ be in thee?

1. *Is his Nature in thee?* Christs Nature; why, what is the Nature of Christ? 'tis a *holy* and *a heavenly Nature*, 'tis such a Nature that none have but the children of God; for he is our *elder Brother*, he is the *eternal* begotten of the Father, we are begotten through faith in *time*, but we have all alike Nature: The Nature of all the Children of God are like the Father, Christ was like his Father, and we are like Christ; God, and Christ, and we through that one Spirit that is in all, are in our measure alike.

Now from the *In-being* of his Nature, thou mayest conclude the in-being of Christ; Christ is in thee, if his Nature is in thee, 2d Epistle to the *Corinthians*, 5 ch. 17. *v.* This Nature of Christ in comparison to what once thou hadst, is a *new Nature*, 2 Cor. 5. 7. *If any man be in Christ* (or hath Christ in him) *he is a new Creature*, or he hath a new Nature. Hast thou a new Nature? Ask thy Soul, it concerns thee to know, for thy eternal life or death dependeth upon the solution of

of this Queſtion: If thou art a New Creature, thou haſt the Nature of Chriſt, thou art like Chriſt himſelf, thou art a Son or Daughter of God, thou beareſt the image of the Father, there can be no greater evidence than this, that thou art deſigned for a Portion and Inheritance in Heaven: Prove thy ſelf a Child of God, there's no fear of a Portion; but if thou art a Baſtard and no Son, thou muſt go without a Portion; God may give thee thy Meat and Drink, but he will never give thee a Portion: God hath laid up infinite Treaſures in Heaven, to give to his Children; prove but thy Sonſhip, prove but thy Daughterſhip, and never queſtion Heaven, never queſtion a Portion; *Why how ſhall I prove that?* why, *is Chriſt in thee?* how ſhall I prove that Chriſt is in me? haſt thou a *new Nature?* this new Nature is a new Creature, he that is in Chriſt is a new Creature, that does imply we were all old Creatures, waſt thou ever made a new Creature? thou waſt born an old Creature, waſt thou ever new born? thou haſt the humane Nature of a ſinful man from thy Mother, but haſt thou the Nature of God from God the Father? art thou born again by the ſeed of the Word, and the Spirits working thereby?

How ſhall we know we are this New Creature? The *Apoſtle* tells you there, you may know it thus, *Old things are paſt away, and behold all things are become new:* Compare thy ſelf what thou art, to what thou waſt once; *Canſt thou ſay?* I was blind, but now I ſee, (that's new) my blind eyes made to ſee; time was I knew not God, nor my

ſelf,

ſelf, nor ſin, nor was I humble, but God hath now opened my eyes: *Canſt thou ſay*, I was dumb, but now I can ſpeak? I was dumb to the things of God, I could not ſpeak of him with delight, I could not Pray to him; but God hath now opened my mouth, and now I can Pray to him, and ſpeak of him and his Praiſe; here's another thing become new; he that delighted in Swearing, and in Curſing and Lying, now delighteth in God; here's a change, to have a new *Underſtanding*, new *Will*, new *Affections*, new *Converſation*, every thing new: The new Creature hath all things new, 'tis new from head to foot, there's nothing but's changed; the old man delighteth in nothing but eating and drinking, and making merry, ſporting in the luſts of the fleſh, and ſatisfying the luſts of the fleſh; but the new Creature delighteth in Chriſt and Heaven, and a work of Grace upon his own heart, in hope of a better life, in thoughts of what God hath done, and is a doing, and will do with him.

Haſt thou left thy old company, and got new company? haſt thou left thy Drunken and Swearing company? haſt thou left them, and got into the company of Gods people? haſt thou changed thy Ale-houſe Songs into *Pſalms*, *Hymns* and *ſpiritual Songs?* are all things become new? then all old things are gone: *But ſay you, I cannot ſay ſo*, that old things are paſt away, and all things become new; then ſay I, thou art not a new Creature, and if thou art not a new Creature, or haſt not a new Nature, thou art not in Chriſt; and if Chriſt

be

be not in thee, then thou art a *Reprobate*: Will you remember that? and what a sad condition are you in the while: *a Reprobate* say you, that's nothing, what's a Reprobate? (I have hinted before) 'tis to be *disowned, disallowed, disapproved of God as reprobate Silver, false Coyne*; when you go to pay it, it will not pass currant, but he that thou offerest it to takes it and turns it about, first one side and the other, and say's it's brass, and flings it away: God will turn the Sinner here and there, and say this is a Child of the Devil, let him take him; God will bring thee to the Touchstone, if he find that thou art reprobate, that nothing of Christ is in thee, he will throw thee away: A Reprobate is not currant Coyn with God, God will reject him.

Now to have this *new Nature*, is all one to have the Image of God, *Colos.* 3. 9, 10. *Seeing that ye have put off the old man with his deeds*: I told you what the old man was, with his deeds, old company, old sinful wicked practices; and you have put on the *new man, which is renewed in knowledge, after the Image of God that created him*: The new man, but *how shall I know the new man?* by his face you may know him, you may know a Man by his face; how shall we know a new Man by his face? by his look, look him in the face; *Why, what face hath the new Creature?* why the new Creature, the new Man hath the *Face and Image of God*; why, what Image hath God? hath God a face as we have? No, *God is a Spirit*, and therefore his face must

be ſpiritually underſtood; that is, we bear his likeneſs, bearing his Image is bearing his likeneſs; why, *What is God?* God is a knowing God, ſo art thou made knowing, *Doſt thou know God, and Chriſt, and thy ſelf?* God is a holy God, a righteous God, a juſt God; art thou righteous, art thou juſt, art thou heavenly? look on the man, do you ſee holineſs in him? do you ſee righteouſneſs in his Converſation? do you ſee him acquainted with God and Chriſt? do you ſee the new Creature in knowledge, righteouſneſs and holineſs? if ſo, then thou haſt the Image of God; and if thou haſt the Image of God, thou art a new Creature; and if thou art a new Creature, Chriſt is in thee, and then thou needeſt not doubt thy Salvation; but if Chriſt be not in thee, then look to it: Oh, ſay you, this ſeemeth to be very clear, according to Scripture, if Scripture be true; *Why man, doſt thou doubt it? doſt thou doubt whether 'tis true or no?* it is that by which Jeſus Chriſt the Judge of quick and dead, will judge the whole World, or all the Chriſtian World, and *doſt thou doubt the truth of it?* why, ſay you, if it be true, woe be to me, then I am in a ſad condition; why, I would to God you would cry out woe be to you, then there would be ſome hope. 'Tis with you, as it is with ſome ſick men, when they are ſick and feel not their Diſeaſe, their condition is more deſperate, it is the worſe that they don't ſee their miſery in it. Did you but ſee your miſery while you are out of Chriſt, till you are made new Creatures, new Men and Women,

Women, you would cry out with the *Apoſtle*, *Oh wretched man that I am! who ſhall deliver me?* and when thou cryeſt out, Jeſus Chriſt heareth thee, and is ready to deliver thee, if thou art minded to be delivered.

But the *new Creature muſt have a new Creation*: New born Babes muſt have a new birth; would you know whether you bear the *likeneſs of Chriſt?* and ſo conſequently, *Whether Chriſt be in you?* do you never remember your new Birth? do you never remember the time that God made a change upon your hearts? don't you remember the firſt time that God put you upon Praying? for thou wert not born Praying: Do you ever remember when God turned thee towards himſelf? once I had my back upon him, ſuch a time to my knowledge he ſet my face towards him, and I began to look after him; can you remember when you groaned and travelled upon this account of the new birth of the new Creature? I believe there's no Mothers of you, but you can remember the time of your Travel with your Children: *Can you remember the time that you ſhed a tear for Sin?* that you abhorr'd your ſelves in duſt and aſhes before the Holy God, whoſe grace you had ſo long abuſed? can you remember the time that you firſt cryed out, *Oh! what ſhall I do to be ſaved? What do you ſay?* 'Tis a ſtrange thing, that a Woman ſhould be brought to Bed without Pain; and 'tis a ſtrange thing, that your Souls ſhould be brought forth to God without groans and pains: Did thy Sin never coſt thee

groan or tear yet? did you never cry out, wretched Man, and wretched Woman that I am! if thy pain had been ſtrong, it would have been a good ſign that thy Birth will do well; I don't like the new Birth of thoſe that never feel pain, that never found mourning and bitterneſs for Sin, that cannot ſay they were ever in bitterneſs of Spirit before God upon their knees for Sin; I ſuſpect ſuch.

Oh! If you have not known it, Pray God night and day that you may know it; what it is to be in bitterneſs for ſin; to be groaning after the liberty of the Sons of God. You will never be new Creatures, till you are new born; *Except a man be born again, he cannot enter into the Kingdom of Heaven.*

Secondly, *Wouldſt thou know that Chriſt is in thee*, or in what ſenſe it may be ſaid that Chriſt is in us? (for that is the Queſtion;) *Chriſt is in you, when the Spirit of Chriſt is in you*, when the Holy Ghoſt is in you, *Rom.* 8. 9. *But ye are not in the Fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you; now if any man have not the Spirit of Chriſt, he is none of his:* If you are Chriſts, if Chriſt be in you, the Spirit of Chriſt is in you: *Have you the Spirit of Chriſt in you?* if you have not, you are none of Chriſts. The Spirit of Chriſt, ſay you, *How ſhall we know whether the Spirit of Chriſt be in us, or no?* why, you *ſhall know the In-being of the Spirit of Chriſt thus:* (I wiſh you would examine your ſelves by theſe Rules, for theſe are *Scriptural Rules*;

and

and if you examine your ſelves by Scriptural Rules, you need not fear taking wrong meaſure of your ſelves; if you are but weight in the Scales or Ballance of the Sanctuary, never fear but you will hold weight towards God.)

1. *If the Spirit of Chriſt be in you, the deeds of the body will be mortified thereby:* The deeds of the Body, *what's that?* (ver. 13.) *If you live after the fleſh, you ſhall dye, but if ye through the Spirit do mortifie the deeds of the body, you ſhall live:* Here's a mortification of the deeds of the body; *But how? not by your own ſtrength,* but by the Spirit of Chriſt; *If ye through the Spirit do mortifie the deeds of the body, ye ſhall live;* Live with God: *What are the deeds of the Body?* they are the deeds of this fleſhly Body: What are they? why, they are *thoſe deeds that are wrought in a ſatisfaction of the luſts of the fleſh;* for there are deeds of the Body that are lawful; when I eat, it is a deed of the Body, and when I drink, it is a deed of the Body, and when I work it is a deed of the Body; theſe are deeds of the Body, and lawful things, but the deeds of the Body (here) are ſinful deeds; *What are they?* when *I eat to Gluttony,* and when *I drink to Drunkenneſs;* for to ſpeak, it is a deed of the Body (for 'tis a deed of the Tongue, and the Tongue is a member of the Body) but when *I Curſe with my Tongue, that is a ſinful deed of the Body;* when I pollute my ſelf with filthy Diſcourſe, that's a deed of the Body; all acts of Uncleanneſs, and Fornication, and Adultery, are deeds of the Body.

Now, ſaith the *Apoſtle*, would you know whether the Spirit of Chriſt be in you? you ſhall eaſily know it, I'le tell you how: Mark, (ſaith he) if the Spirit of Chriſt be truly in you, *that Spirit will mortifie, crucifie, ſlay the deeds of the Body in you*; it will keep from Drunkenneſs, and Gluttony, and Uncleanneſs, and Filthineſs; and if you find there is a Spirit in you, that keeps you from Sin, and keepeth theſe ſins mortified in you, this is the Spirit of Chriſt, (ſaith the *Apoſtle*) and if the Spirit of Chriſt be in you, then Chriſt is in you, for Chriſt takes poſſeſſion of his peoples Souls by his Spirit: *But does he?* yes, I ſhall not alwayes be with you, but I will ſend my Spirit, and he ſhall *make his abode with you for ever*: Oh, ſay you, would we had this Spirit; if you have Chriſt in you, you have this Spirit in you: But how ſhall we know we have this Spirit? you may know it by this, (ſaith the *Apoſtle*) by crucifying the deeds of the Body; that is, the ſinful deeds of the Body.

But now *contrarily*, if theſe ſinful deeds of the Body are not mortified in thee, but thou art yet a Drunkard, a Glutton, yet an unclean perſon, and all the members of thy Body *are members of Unrighteouſneſs*, and thou doſt live after the luſts of the fleſh; to be ſure the Spirit of Chriſt is not in thee: *What then?* why, if his Spirit be not in thee, Chriſt is not in thee; *what then?* why, if Chriſt be not in thee, thou art a Reprobate.

2. *Again*, wouldſt thou know *whether the Spirit of Chriſt be in thee?* and ſo whether Chriſt be in thee by

by his Spirit; thou mayeſt know it; if the ſpirit is in thee, *thou wilt live after the Spirit?* ('tis put in the former part of the 13. *verſe of this* 8th. *of Romans*) *if ye through the ſpirit do mortifie the deeds of the body, ye ſhall live*; (*verſ.* 14.) *as many as are led by the ſpirit of God, are the Sons of God*; if the ſpirit of Chriſt be in you, you ſhall be ſaved. How ſhall I know whether the ſpirit be in me? If thou art led by the ſpirit of Chriſt, the ſpirit is in thee. But how ſhall I know *whether I am led by the ſpirit?* the ſpirit of Chriſt leads *from ſin*, and the ſpirit of Chriſt leads *to God*; the ſpirit of Chriſt *leads to prayer*, and, *to believing*; it leads *to delighting in God*, it leads *to righteouſneſs and holineſs*; it leads *out of ſelf*, and *leads to Chriſt* and *to God*, and *to that fulneſs that God hath laid up in him?* Art thou led by the Spirit from Sin to God, from wickedneſs to righteouſneſs, from wicked company to the company of God's people?

Art thou led by the ſpirit of God, then thou art the Son of God? If thou art a Son of God, then thou beareſt the Image of God: and if thou beareſt the Image of God, then thou haſt the nature of Chriſt, then God is thy Frthes: What then? then Heaven is thy portion, then thou ſhalt certainly be ſaved.

Do you *walk after the ſpirit*, do you *pray in the ſpirit*, do you *ſing in the ſpirit*, do you *praiſe in the ſpirit*, do you *hear in the ſpirit*, do you *keep Sabbaths in the ſpirit*, do you do all that you do, *in the ſpirit?* If the ſpirit of God be in you, then

you *be led by it*: if you be led by it, Christ is in you; and if Christ be in you, you are no reprobates.

3. Again, *Wouldst thou know whether the spirit be in thee?* thou mayest know it thus, *by thy quickening and liveliness in the things of God*. The spirit of God is a *quickening spirit*, 'tis not a dead dull sleepy Spirit; there are a company of formal, dead-spirited people that come to ordinances, as dead men come to banquets, that can neither see nor feel, nor taste; is the Spirit in thee, thou mayest know *its quickening*; that lively quickening that it will give thee, *in the exercise of grace*; *in John 6. and vers. 63.* 'tis *the spirit that quickeneth, the flesh profiteth nothing*; The words that I speak unto you, they are Spirit, and they are Life; Christ was telling them, *except they eat his flesh and drink his blood, they could not inherit the kingdom of God*. This they staggered at; *What! must we eat his flesh and drink his blood?* I don't mean after a carnal manner, but I mean Spiritually, if the Spirit of God be in you, and you are quickned, and active and lively in feeding upon me by faith, *then* (saith he) *you enter into the kingdom of God*, and you have eternal Life in you, if you feed upon me by faith, as being quickned thereby to that action by the quickning spirit of God; does the spirit of God *quicken you to fly from sin*, to the imbracing of Christ, to lay hold upon him as a Saviour, to cling fast to him, to deny to let him go? are you quickened, oh my Brethren, pray for quick lively graces; for the

the more of quickning and livelineſs you have in the exerciſe of Grace, the more you have of the Spirit of God; I do confeſs there are *degrees* of this livelineſs and quickning, all are not quick alike, there may be true life ſometimes when one can hardly ſee them take breath, or can hardly feel their Pulſe beat; and ſo it is with God's people ſometimes; But *ordinarily*, commonly, that man that lives after the Spirit, is quick and lively in duty and the things of God.

4. *Again*, wouldſt thou know *whether the ſpirit of Chriſt be in thee, thou mayeſt know it by the witneſs of the ſpirit of God to thy ſpirit, that thou art a Child of God*, *Rom.* 8. 15. *For ye have not received the Spirit of Bondage again to fear, but ye have received the ſpirit of adoption, whereby ye cry*, Abba *Father, the Spirit it ſelf beareth witneſs with our Spirits, that we are the Children of God*; *How does the Spirit of God bear witneſs with our Spirits?* (that may ſeem a hard queſtion.) This is one way that the ſpirit of Chriſt beareth witneſs with our ſpirits; the Spirit witneſſeth with our ſpirits we are the Children of God, *by working of that divine Nature* or *Image in us*; Haſt thou the Image of God (that I ſpoke of at firſt) the Nature of God? this *work of the ſpirit is a witneſs of the ſpirit left in thy ſoul that thou art God's*; that is the witneſs of the Spirit; but I don't ſay that's all, for we may *have* that divine nature, and yet *not ſee* it, that *work* of grace and *not ſee* it: The Spirit therefore may be ſaid to *witneſs to our ſpirits*, when he does *Diſcover to thy*

ſpirit

ſpirit that thou haſt that new nature; 'tis of the Spirit that grace is wrought, and that's an evidence that thou art a Child of God. But further, the Holy Ghoſt gives thee to ſee that new Nature; you muſt pray that the Spirit may not only give you that new Nature, but give you to *diſcover it*, and to convince thee that thou haſt the image of God upon thee; that's the ſecond, you may know whether Chriſt be in you when his ſpirit's in you.

3. *Thirdly, wouldſt thou know if Chriſt be in thee? ſee whether or no his Kingdom is in thee?* for if his Kingdom be in thee, he is in thee; for where ſhould the King be but in his Kingdom? Now the *kingdom of God is within us, Luke* 17.21. Neither ſhall they ſay, Lo here, or lo there, for behold (as he tells them) the Kingdom of God comes not *with obſervation, verſ.* 20. for behold the Kingdom of God is within you: Chriſt is a ſpiritual King, and he does exerciſe his kingly power *within us* by ruling in us; why? but *how ſhall we know whether the Kingdom of Chriſt be in us?* you ſhall know it thus; *whether are the Laws of Chriſt come into you? and* whether do theſe Laws of Chriſt bear ſway in your hearts? *Chriſt's Kingdom is where the Laws of his Kingdom are*: Now the Laws of his Kingdom are within us, that is, *within* thoſe in whom Chriſt reigns. 'Tis true of the wicked, they have broke his bands aſunder and caſt his cords far from them, they have caſt the Laws of Chriſt behind them. But now they that have received Chriſt, have received the Laws of Chriſt, the Laws of his Kingdom, the Commandments of Chriſt,

Chriſt, as of *faith*, *repentance*, *mortification to the world*; (it would be too tedious to repeat them all.) Is the Goſpel come to you, have you *obeyed the Goſpel?* have you *repented indeed?* and *believed indeed?* are you *followers of the Lamb indeed?* are the words of Chriſt Laws to you? *are the Laws of Chriſt in you?* Why! *how ſhall we know that the Laws of Chriſt are in us?* why! are *they written upon your hearts? how ſhall we know* whether they are written upon our hearts? *(I anſwer)* by *the power that theſe Laws have upon your hearts*; Do they over-awe you? do they check you? do they controll you? do they bring you into obedience to them? dare you do otherwiſe than believe? dare you do otherwiſe than repent? dare you do otherwiſe than be mortified to the world? dare you do otherwiſe than pray to God and walk cloſely with God? is the Law of God a binding Law upon your conſcience? then is the Kingdom of God come into you *with power*, then Chriſt is in you, and his Kingdom is in you with power; 'tis one thing for the Kingdom of God to come into you *in word*, and another thing to come into you *in power*, 1 *Cor.* 4. 20. *for the kingdom of God is not in you in word*, but *in power*; you are all hearers of the words of Chriſt, of the Laws of his Kingdom, but what *power* have the Laws of his Kingdom upon your hearts? do they bring your thoughts and imaginations into obedience? do they ſubdue your wills, and bring your affections into obedience? thus you may know; So in

Rom.

Rom. 14. 17. you may ſee further how you *may know whether the Kingdom of Chriſt be in you?* and what the Kingdom of Chriſt is, *for the Kingdom God is not meat and drink, but righteouſneſs and peace and joy in the Holy Ghoſt.* Examine your ſelves, is righteouſneſs in the principle and habit in you? does it act you in the courſe of your lives and converſations? he that liveth righteouſly, liveth according to the Law of Chriſt: But *how ſhall I know that?* thou ſhalt know that by *the peace of conſcience that followeth, and the joy in the Holy Ghoſt*; do you maintain peace of conſcience, is not that broke? do you keep that whole? have you not always been checked, when you have neglected praying to God, and ſinned thus and thus? do you keep peace of conſcience, and maintain joy in the Holy Ghoſt? theſe are the bloſſoms of the fruit of Righteouſneſs. Now if the Kingdom of God be *in you*, there's the *righteouſneſs* of the Kingdom of God, and the *peace* of the Kingdom of God there, and the *joy* of the Kingdom of God there; And by theſe you may know whether *Chriſt* be in you; and if *Chriſt* be in you, you may be ſure you ſhall be ſaved; for thoſe are reprobates and ſhall be rejected of God *in whom* Chriſt is not; Then, they are the choſen of God, the elect of God, the Children of God, the redeemed of God, the ſaved of God, *in whom* Chriſt dwelleth.

Why! Now does your conſcience bear witneſs to theſe *Three things?*

Can you ſay the *ſpirit* of Chriſt is in you? can you

you ſay the *nature* of Chriſt is in you? can you ſay the *Kingdom of Chriſt* is in you? if theſe be in you, *Chriſt is in you.*

Uſe. *Bleſs God all you Saints!* who have this aſſurance given you of God that you ſhall be ſaved: Oh! bleſs God, go away bleſſing God that he hath told you, you ſhall be ſaved; that you are no reprobates, that you are the choſen of God. Let that be *one uſe*; if one ſhould ask you, what's the beſt News? the beſt news in all the world, is this, that God hath aſſured thee thou ſhalt be ſaved; he hath told me that *Chriſt is in me*, and bid me be confident, for if he be in me, I ſhall be ſaved.

Oh! *but take heed you be not deceived*; yea, I hope I do; I have been told from Scripture, that if the *nature* of Chriſt be in me, Chriſt is in me, and I am ſure his nature is in me, I am ſure old things are paſt away, and all things are become new; I have new deſires, and new thoughts, new hungerings after Chriſt, and there is nothing that I delight in ſo much as Chriſt, I have left my old company, and have got new; the people of God, which are Gods delight, are my delight.

But be not miſtaken; no, I am not miſtaken, for the *ſpirit of Chriſt* is in me, by which the deeds of the Body are mortified in me, and I am led by the ſpirit, and do walk after the ſpirit, and this ſpirit is a quickning ſpirit to me, it makes me alive in Prayer, and hearing, and the word of God does reliſh with me. If I were dead, as I uſed to be, I could taſte no ſweetneſs; now the Word

Word is ſweet to me, through the ſpirits quickning of me. *Oh! rejoice*, what bleſſed news is this, that God ſhould tell thee thou ſhalt be ſaved, and bid thee not doubt, for he hath given his ſpirit as an earneſt, for his ſpirit dwelleth in thee, and his Son by his ſpirit.

Tell them again that doubt it, I do mortifie the deeds of the fleſh, I tremble to think that I ſhould be found intemperate in eating or drinking. I do watch my tongue leaſt I ſhould offend. I did uſe to talk any how, I made nothing of an oath or a curſe formerly; but the Lord hath put a check upon my tongue, his ſpirit is in me, for the Apoſtle hath told me, that if I mortifie the deeds of the body by the ſpirit, then the ſpirit is in me, and if the ſpirit be in me, Chriſt is in me, for he does hold poſſeſſion of his peoples hearts by his ſpirit. And

Again, If any one *queſtioneth* you further, ſay, I am ſure, for the *Kingdom of Chriſt is in me*, and then Chriſt is in me, for he is the King, and where ſhould the King be, but in his Kingdom, and I know his Kingdom is in me becauſe *his Laws are written upon my heart*, and if I neglect Prayer I am checkt for it, and if I ſpeak an idle word I am checkt for it; I find his Laws are in me *in power*, not in word only, but in Power; the Kingdom of Chriſt is within me; and if his Kingdom be in me, he is in me, for he is in his Kingdom, and if Chriſt be in me, I am no Reprobate. This *is comfortable, is it not?* And now, if thou haſt this jewel of aſſurance, go home and *bleſs God* for it; I have been doubting of

my

my ſalvation; more fool I: Hath Chriſt been in me ſo many years, and I have been queſtioning the work of God upon my heart? Oh! ſinful wretch, oh! unthankful creature that I have been; Well then, are theſe ſuch infallible ſigns that we are in Chriſt, who would not have them? If one ſhould come to you, and ask you, ſhall you be ſaved? yes we hope ſo; but how? why by *Jeſus Chriſt*, he is a merciful *Chriſt*; ah! but *is Chriſt in thee?* thou Man? thou Woman? I tell thee, if Chriſt be not in thee, thou art a reprobate; I tell thee ſo! the Holy Ghoſt hath told thee ſo: is Chriſt in thee? is his *nature* in thee? is his *ſpirit* in thee? is his *Kingdom* in thee? if theſe be not in thee, Chriſt is not in thee; and if Chriſt be not in thee thou art a reprobate; falſe Coyn, that God will reject, when others ſhall be taken and paſs currant, thou ſhalt be thrown aſide.

But *one thing more*, and that is this; *you may ſee in what ſenſe it is that we do hold Chriſts being in his People.* There are a generation that cry up Chriſt, and ſo cry him within them, as if there were no Chriſt without them; but believe it, *We had never had a Chriſt within us, if we had not a Chriſt without us:* It was Chriſt *without* us, that laid down his Life for us, that he might have his Spirit to ſanctifie his People, and make us fit for Glory. We are not for Chriſts being *in us*, as to deny Chriſts being *in Heaven*; nor ſo far for his being *out* of us, but for many great and weighty reaſons, he may be well ſaid to be in us, when his *Nature*, *Spirit* and *Kingdom* are *in us*,

and

and yet the *Perſon* of Chriſt, God-Man, may be at the right hand of his Father in Heaven, and yet in his ſpiritual power and influence is all this while in our Hearts, even while he is perſonally at the right hand of the Father.

Well! will you remember? all theſe are marks by which you may as aſſuredly know whether you ſhall go to Heaven or Hell, as you know now 'tis day by the Sun's ſhining: Theſe are moſt infallible ſigns and tokens, rightly underſtood, that you ſhall be ſaved.

I ſhould have added ſomething to prove the Doctrine, *That ſuch as thoſe ſhall be ſaved: Need I ſtand to prove it?* can I think, or thou think, that God will ſend ſuch a one that hath his Image upon him, to Hell? Man, thou mayeſt rather conceive that a Man or Woman may take their own Child, that hath their Image upon it, and throw it into a Pond, and drown it; than think that God ſhould take the care to draw his Image upon thee, and make thee a Son or Daughter, and throw thee into Hell: No! No, God does love his Image wherever he ſees it.

Again, Thou! go to Hell, 'tis impoſſible; *what? Thou!* go to Hell, and *Chriſt in thee!* If thou ſhouldſt go to Hell, Chriſt himſelf muſt go with thee; for if Chriſt be in thee, thou canſt be put no where, but Chriſt is with thee; ſo that by reaſon, Chriſt and thou are ſo united, you muſt both go together. If you could imagine that God ſhould ſay, Get thee gone to everlaſting Burnings; Chriſt would ſay, I muſt go with him

him then, I am with him; Father, behold mine Image upon him, if thou letteſt him go, I muſt go with him. Canſt thou imagine God ſhould damn thee, whom he hath filled with *his Spirit?* why! this Spirit of God is God himſelf, and doſt thou think God himſelf will Damn thee? Damn thee! who ſhould do it? where the Son is, the Father is, where the Father and Son is, the Spirit is; here is God the Father, and God the Son, and God the Holy Ghoſt dwelling in thee. *Throw thee* into Hell! who ſhould do it? *What*, God the *Father!* No, He dwelleth in thee; *what*, God the *Son!* No, He dwelleth in thee; *what*, God the *Holy Ghoſt!* No, He abideth in thee: Damn thee! No, for thou haſt all the three Perſons in the Godhead to thy ſelf, there's no fear of thy Damnation.

And as this is moſt reaſonable, ſo on the *other hand*; *thou!* ſaved, *thou!* that haſt the Devil living and ruling and reigning in thee! I tell thee, if thou ſhouldſt be ſaved the Devil muſt be ſaved; *Why ſo?* if thou wicked man that art not regenerate, if thou go to Heaven the Devil muſt go to Heaven too; for he is in thee; 'tis as impoſſible till thou art converted and born again, that thou ſhouldſt be ſaved, as for the Devil to be ſaved, for till then he hath poſſeſſion of thee, and will not be caſt out of thee till Chriſt caſt him out; and if he be with thee in time, he will be with thee to eternity.

The ſecond *Doctrine* is this, That *it is certain that thoſe in whom Chriſt is not, they are reprobates,*

why do I ſay *'tis certain!* why! ſaith the *Apoſtle*, don't you know that? that was a ſtrange thing, that they ſhould not know this truth, that *except we have Chriſt in us, we are reprobates; examine your ſelves, know you not your own ſelves, prove your ſelves: q. d.* Don't you know brethren! what your caſe is? what your condition is? if you have Chriſt *in* you, 'tis unqueſtionable you are in a ſtate of ſalvation; But if Chriſt be *not in* you, unqueſtionably you are in a ſtate of damnation.

Every poor Soul that heareth of an Eternal Life, and an Eternal Death, and believeth, and knows he ſhall be but a little while here in this World, is deſirous to know whether he ſhall live Eternally, or die Eternally; Would you not all know this, would you not all know whether you, (when you die) ſhall go to Heaven or Hell? why! (ſaith the *Apoſtle*) I will tell you how you may know, 'tis eaſie to know, do but *examine your ſelves*, do but *prove your ſelves*, try your ſelves; don't take it for granted, and conclude hand over-head; but if upon trial and proof you find Chriſt to be in you, you ſhall be ſaved; but if Chriſt be not in you, you may be ſure (if you die in that ſtate) that you ſhall be damned.

In opening of this,

First, *We ſhall ſhew you who are they of whom it may be ſaid, that they are thoſe in whom Chriſt is not.*

Secondly, *What it is to be a Reprobate?*

Thirdly,

Thirdly, *That thoſe in whom Chriſt is not, are Reprobates.*

Firſt, *For the ſhewing you who they are in whom Chriſt is not*; 'tis certain, Chriſt *is not* in thoſe who did *never freely admit him an entrance into their hearts*. If you ſay that Chriſt is in you, pray tell me how it came to paſs, that Chriſt is in thee? which way did he come into you? didſt thou ever let him into thy heart? if thou didſt never let him come in, how came he there? Chriſt Jeſus is always let into his peoples heart; he never ſteals in, nor does he break in, he is let in, thou art made to have a hand in bringing Chriſt into thy heart; the Devil he ſteals into hearts, he gets into you by his wiles, and his ſubtleties; but Jeſus Chriſt he never does ſo; when the Devil entred firſt into our Parents it was by a trick, he pretended himſelf to be an *Interpreter of Gods Law*, and by giving a falſe gloſs under the pretence of a true; by that means he got the victory; the Devil turns himſelf into *an Angel of Light*, and pretendeth himſelf a Meſſenger of God, and ſo he gets into ſome; but Chriſt uſeth none of theſe tricks, he uſeth none of theſe ſtratagems; Chriſt does all open, and above-board, when he comes *he knocks at the door*, he does not come in at the window, does not ſteal in; he does not break in: And.

He telleth you who 'tis that knocks, and what he comes about; and what he will do when he is

in; and all this by the Miniſtry of the Goſpel.

He knocks at the door of your hearts, and telleth you, It is I, *I Jeſus Chriſt* the Son of God; he telleth you what he comes about; to diſpoſſeſs you of the Devil, to *bind that ſtrong man and throw him out*; he tells you he comes as a *Refiner* with fire to purge you, to burn out your droſs and your Tin; he tells you he comes *to deliver* you out of the captivity of the Devil and bondage of your Sin, and to *ſave you* from the wrath that is to come; and asketh you whether you are willing he ſhall enter; for theſe ends and purpoſes if you will not that he ſhall enter he will not enter; if you will not have Chriſt upon theſe terms, he will not meddle with you.

That Chriſt does thus *knock* and ask for entrance and not break his way in, you may find it in *Rev.* 3.20. *Behold I ſtand at the door and knock*; (Mark, not as a thief, they don't uſe to knock to come in, but they break in, they ſteal ſome paſſage and get in privately, ſo the Devil gets in, and Luſt gets in, they cheat a way in.)

If any man hear my voice and open the door; (you muſt open, and if you open, Chriſt will come in;) *I will come in:* Now let me ask you this queſtion; *Did you ever hear Chriſt knock at the door of your heart?* How ſhall we know *when Chriſt knocks?* or what time does Chriſt knock? Chriſt knocks uſually at ſuch times as * theſe are; by the Miniſtry of the Goſpel; he knocks by *our preaching*; have you heard Chriſt

* *On the Lords-day, or when his Word is read and preached.*

Chriſt in the Word knocking at your hearts; every blow upon your hearts and conſciences is a knock of Chriſt; alas we poor men that are his Miniſters, we can only knock at the out-ward gate of your Ears; we can never come to knock at the *inward* cloſet doors of your Conſciences; but *Jeſus Chriſt* knocks at the conſcience, *at the heart*, he beats there, have you never heard a noiſe in your conſcience, under the preaching of the Word? Such a rattling of the Word about your conſcience, that you have been awakened and amazed, and have not known what to do, nor think of your ſelves? *Sin* and *Law*, and *Curſe* and *Wrath*, have all been up in Arms againſt you, did you ever find this in you? I tell thee Sinner then, were but the noiſe of Chriſt knocking at thy heart, whereby he were convincing thee of the need of himſelf, the need of Chriſt, the need of a Saviour, thou wouldſt be ſtartled; for, when the Word convinceth thee to be a Sinner, it convinces thee likewiſe, that thou art under condemnation; for every ſinner is condemned by the Law: Why! *Now Chriſt knocks* and telleth thee this; yea and hath not Chriſt ſtood knocking, that is, with a great deal of patience, knocking one Sermon, and another Sermon, one day, and another day, and a third day; haſt thou ever heard the voice of the Son of God in theſe knocks? why! what did Chriſt mean in theſe knocks? what did he mean? why! he telleth you his meaning by his words; when he knocked at that time, he ſaid, *open the door and I will come in.*

Thou poor ſelf-condemned Sinner! wilt thou admit of Chriſt, wilt thou let in a Saviour? ſee how all thy ſins fly in thy face, art thou willing to be ſaved from them, to be delivered from them? Let me in, and I will ſave thee; I will ſave thee from Sin, and I will ſave thee from the Curſe of the Law; I will ſave thee from my Fathers wrath; open and let me come in.

My Brethren, don't think that Chriſt is in you and you know not how he came in, how is it poſſible? for Chriſt never comes in, but he is let in; he could break in, but he won't, he will not come in *without* your conſent, he will not ſave you *againſt your will*, you muſt be made willing; he will not marry you to himſelf without you are willing to have him, and therefore he ſtandeth at the door and knocketh, and asketh entrance, he does not ſteal in, he does not break in.

Now didſt thou ever open thy heart, and ſay, *Lord thou Son of God, King of glory, enter?* Did you ever fling open the door of your heart for Chriſt to enter? Perhaps you will ſay this opening of hearts is a great myſtery; how ſhall we know when our hearts open? There is *a two leaved door* (as I may ſo ſay) *of the heart*, (and both of them muſt be flung open to let this King of glory enter.) There is

1. *One* of the *Underſtanding*: And the *other* of the *Will* and *Affections*.

2. Now both theſe doors of the heart muſt be let open.

1. *The Underſtanding*, that's *one* leaſe of the door

door of the heart; Did thy Underſtanding ever open to Chriſt? Why, when is the underſtanding ſhut againſt Chriſt? while a Soul remaineth ignorant of Chriſt, and of the Excellencies of Chriſt, and of the need of Chriſt, ſo long the Underſtanding is locked and barr'd and bolted againſt Chriſt, there's no coming in for Chriſt while the Underſtanding is darkned; *ye were* (ſaith the *Apoſtle*) *ſometimes darkneſs*, that is, your *Underſtandings* were darkned, and how came they dark? why! *by the God of this world*; the Devil hath blinded you that the light of the knowledge of the Truth might not ſhine; that is, that *Jeſus Chriſt* might not ſhine upon you: Oh! the Devil can't abide that this door ſhould be open, and therefore he keeps you blinded, and then you are kept barr'd and bolted and lockt againſt Chriſt.

Well! but now if thou didſt ever let him in, thy *underſtanding* was opened; *how do we know when the underſtanding is opened?* why! didſt thou ever find the light of the knowledge of *Jeſus Chriſt* ſhine bright in upon thy heart? when the windows and doors are ſhut, the Sun may ſhine bright without, but its all darkneſs within; but if you open the door the light comes in at the door; when thy underſtanding is not opened, though *Jeſus Chriſt* ſhines bright without, thou ſeeſt him not; but when thy underſtanding is open, thou perceiveſt him.

Haſt thou yet diſcovered a need of *Chriſt?* haſt tho yet diſcovered that thou art a Sinner and needſt a Saviour, and that *Chriſt* is able and wil-

ling to ſave? doſt thou ſee his readineſs to ſave, as well as his all-ſufficiency? haſt thou ſtood and admired *Chriſt*, *Chriſt God-Man*, that he ſhould ſtand and knock at the door to get an entrance? this is a ſign that thou haſt opened thy heart; but this is not all.

2. *Hath thy heart*, thy *will*, *thy affections* opened to him; that is (in plain words) *haſt thou conſented*, *unfeignedly conſented*, *that Jeſus Chriſt ſhould be thine?* upon the diſcovery of the need of Chriſt, and his offering to be thine, haſt thou ſaid to him; *Lord*, *I do conſent thou*, *and thou only ſhalt be my Saviour?* I give my heart, my love, and all that I have, and am, I give up unto thee? didſt thou ever conſent that he ſhould be thine? did thy heart conſent? if it be ſo, this is a ſign that *Chriſt* is in thee; but if not, concludé he is not in thee. Well then, you know who you are that are *not in* Chriſt. Every blind, ignorant, groſsly ignorant Creature here, is without Chriſt. Wherever thou art God knows; I would ſpeak that thou mighteſt hear; where are thoſe poor blind creatures in this congregation, whoſe eyes have not been opened, to ſee a want of Chriſt, to ſee a need of Chriſt, to ſee themſelves damned without Chriſt, to ſee themſelves under the power of the Devil and the chains of Sin, and no poſſibility of being delivered without Chriſt? haſt thou not ſeen this yet? Poor creature! I would bewail thee, though thou do'ſt not thy ſelf! thy preſent ſtate is a reprobate ſtate; why? why! thy heart is lockt and barr'd and bolted againſt Chriſt, he is ſo far from

from being *in thee*, that he is kept *out* of thee, kept out by force.

Oh! therefore does God touch you with a ſenſe now, of what blind ignorant creatures you are? do as thoſe poor blind men did (in the time of Chriſt) when Chriſt came by, they lifted up their voice and ſaid, *Jeſus thou Son of David have mercy on us*; why! (ſaith Chriſt) what would you have; *Lord! that I may receive my ſight:* Oh this may be the language of every ignorant Creature here; oh! that you would cry out (to day) *Jeſus thou Son of God have mercy upon me*; if Chriſt ſhould ſay, Sinner what wouldſt thou have? Lord I do not ſee an excellency nor beauty in thee; *Lord! give me to ſee, that my ſight may be reſtored*, that I may ſee thee altogether excellent, altogether lovely, that I may ſee a fulneſs in thy ſelf for the ſaving ſuch a poor blind ſinner as I am.

Again, You may know if Chriſt be *not in* you; have you not yet? do you not *now* heartily comply with this tender of Chriſt, who offers to come in and be your Saviour, if you will? are you *willing* that Chriſt ſhould be yours? are you willing that he ſhould enter and be your Lord, and Husband, and Saviour? are you willing to be ſaved by him, and governed by him, what do you ſay? if you have not been willing, and are not willing, 'tis a ſign you are reprobates; If Chriſt be not in you, you are reprobates, and if you never conſented Chriſt ſhould not come into you, Chriſt is not in you; for he never cometh into a Soul againſt his will, always by conſent; *his people* (ſaith the Pſalmiſt)

Pſalmiſt) *ſhall be a willing people in the day of his power*; he comes in by conſent.

Oh! therefore you poor deluded Souls, that take it for granted that Chriſt is in you, *and do not know how he came in*; I tell you he never comes in but he is let in; and can you let him in, and not know it? you take it for granted he is in you? yes, (ſay you) we were born with him in us; no, believe it! you came into the World without him; and if thou haſt not yet conſented to his coming in, and knoweſt (upon examination) of no ſuch thing as *Jeſus Chriſt's* coming into thee, neither art willing that he ſhould, thou art a Reprobate.

2. *Wouldſt thou know whether Chriſt is in thee or no?* thus thou *mayeſt know it*; Mark *what Orders are kept in thy heart*, mark what are the *workings* of thy Spirit; what are thy thoughts and deſires, and what rule is there within thee; I tell thee, if there be no order, but that thou doſt live as thou liſteſt; and that there is no government of thy thoughts, nor of thy deſires, but that thy luſts are all in motion, and there is none of them under controll; that's a ſign that Chriſt is not in thee, if he is there, he is there in his kingdom; and if he be there in his kingdom, he rules thee. Mark now, if thy heart be full of *envy*, *anger*, *revenge*, *pride*, *covetouſneſs*, *uncleaneſs*; if that thy fleſhly part domineereth, and there is no thoughts of God nor deſires after him; no thoughts of his Law nor no delight in his Law, if thy heart be ſet againſt God and his Commandments, 'tis a ſign Chri

Chriſt is not in thee. 'Tis ſaid, when there was *no King in Iſrael every one did what they liſt*, but when there was a King in *Iſrael* they could not do ſo; they were governed by the Law of their King. So 'tis here, if Chriſt be not in thee, thou doſt what thou liſt; what thy fleſhly heart liſteth; when Chriſt the King of Saints is not in you, you live after your luſts; if you luſt to be drunk, you are drunk; if you luſt to be unclean, you are unclean; to anger, you are angry; you do what you liſt; thou art a rebrobate Man, thou doſt what thou wilt; Ay! but *if Chriſt be in thee*, then the King of *Iſrael* is in thee; he keeps thee from doing what you liſt; then thy *thoughts* are of God, and thy *delights* are in God and in his Commandments, and thy joys are in his *promiſes*; But if he be not in thee, and thou liveſt as thou liſt, and doſt not govern thy heart and life by the rules of Chriſtianity; thou art a Reprobate.

But (ſay you) *what is it to be a Reprobate?* the Word in the Original ſignifieth to be *rejected*, *diſapproved*, *diſallowed*; if Chriſt be not in thee thou art reprobate; thou art rejected; thou art diſallowed; diſapproved; of whom? *of God*; that's the meaning of the Word.

And it is a *borrowed phraſe*, a Metaphorical expreſſion.

Firſt, *It is borrowed from Mettals that uſe to be tryed by the fire or the touch-ſtone, and if they are not found to be good Mettal, they are caſt away*; you do ſo in taking bad money; if you meet with a piece that is braſs, you reject it; braſs mony is

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money diſapproved; 'tis *reprobate*, for ſo the word is uſed in *Jer.* 6. 30. *reprobate ſilver ſhall men call them*; why reprobate ſilver? becauſe the Lord hath *rejected* them: So here you have one meaning of the word Reprobate.

What is it to be a Reprobate? 'tis tobe one that the Lord hath rejected; now 'tis a ſad thing to be rejected of God; *Saul* (when he had provoked God to anger) found it ſo in ſparing of *Agag*; *Samuel* cometh to him with this terrible meſſage, *that God had rejected him, and caſt him off from being a King*. 'Tis a ſad thing to be rejected of God, not to be owned of God.

If a Child by his diſobedience hath provok'd his Parents, ſo as that when the Child hath brought himſelf to miſery, and comes to his Parents door to beg a lodging or a bit of bread, they bid him be gone, they won't own him for a Child; this Child's rejected, caſt off from his Parents.

This is the meaning, that he, in whom Chriſt is not, he is *rejected*, God won't own him as his Child; oh, dare not to die before Chriſt is in you, for if you can't ſhew *Jeſus Chriſt* ſtampt upon your hearts, when you appear before the Lord, God will ſay, *I have nothing to do with you*; If you can't ſhow his *Nature* in you, his *Spirit* in you, his *Kingdom* in you, it were better you had never been born; *why ſo?* was I not a Profeſſor? Yes, thou waſt; thou waſt like Silver, but thou waſt Reprobate Silver; thou went'ſt for a Chriſtian, but a falſe Chriſtian; thou art not good Money, thou art of the wrong coin, thou haſt not

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the ſtamp of the Son of God upon thee; thou haſt not his Nature, nor his Spirit, nor his Kingdom in thee: he muſt be thus in you, or God will reject you.

There's *another uſe* of the word *Reprobate* in Scripture; for 'tis an alluſive Word, and is borrowed by the *Apoſtle* from a word that was uſed by thoſe that ſate as Judges at the *Olympick Games*, which was famous throughout *Greece*, in the days of the *Apoſtle*, there was a time or days appointed wherein all Countries came flocking, and were to try their ſtrength at running, fighting, and wreſtling, and there were Judges ſet or appointed to judge who had the better or worſe: Now thoſe that had the better, were counted Εδόκιμοι, that is, they were approved, they were adjudged thoſe that had *won*, or that did deſerve the Garland, and thoſe that the Judges did ſentence to have loſt, were counted ἀδόκιμοι, unapprov'd, that is the word the *Apoſtle* uſeth here, thoſe that had *loſt* the Garland; and he does again and again uſe them; So *James* 1.12. there's δόκιμος, one that was *approved*, one that was tryed and won the Crown; *bleſſed is the man that endureth temptation*, that is, that hath been a good wreſtler; not with Fleſh and Blood, but with Principalities and Powers, and Spiritual Wickedneſſes; ſo Gods People are called out to try the ſtrength of their Graces, as thoſe wreſtlers did try their ſtrength, which did win; now *bleſſed are they that endure this conflict of temptation with the Devil and the World, and their own fleſhly luſts*: Why, wherein are they called Bleſſed? why,

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when he is tryed, *he ſhall receive the Crown of Life; bleſſed is he that endureth temptation, for when he is approved or judged to have got the better*; (what then,) then after the way and manner of thoſe Games ſaith the *Apoſtle*, he that won was Crowned: So ſaith the *Apoſtle*, when he is judged to have got the better of his enemies, the Devil, World, and Fleſh; *he ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him*; Now God ſtands as Judge or Umpire over what we do, and we are brought upon the ſtage of the World and the Devil; wicked men, and our own luſts are let out upon us; and God biddeth us grapple with them, and ſaith, if we can, throw the Devil and overcome our Luſts: Saith God, try your ſtrength; here's a Crown, win it, and you ſhall wear it; here's one that was δόκιμος, that was *approved*, that ſhould wear the Garland.

Now the *Apoſtle* uſeth a contrary phraſe to this; in 1 *Cor.* 9. 26, 27. (he that gets the better was crown'd, and he that had the worſe was diſapproved;) *I therefore* (ſaith the Apoſtle) *ſo run*; here he does allude to thoſe Games of running the Race; *I ſo run not as uncertainly; ſo fight I;* (here he alludeth to the ſame Games, that were famous among the *Grecians*;) *not as one that beateth the air. But I keep under my body and bring it into ſubjection:* why, what's the reaſon, *Paul*, that thou thus runneſt, and thus fighteſt? *leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away*; the word is, leſt I my ſelf ſhould be a *Reprobate*; for 'tis the ſame word of

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that in my Text; that is, to be diſapproved, diſallowed; one judged of God to have loſt; *So run* I, *ſo fight I, not as one that beateth the air. But I keep under my body, and bring it into ſubjection: leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away*; leſt I become a *reprobate*, leſt that God that ſtandeth as Umpire to ſee whether I or the Devil get the better; leſt he ſhould ſay, *Paul*, thou haſt loſt; the Devil hath got the better, the Fleſh hath got the better: *Paul*, thou haſt loſt, thou ſhalt not be crowned: and ſo the *Apoſtle* uſeth that phraſe, *Titus* 1, 16. deſcribing wicked men, he calleth them *abominable*; that they were to *every good work reprobate*, v. 16. *They profeſs that they know God, but in works they deny him, being abominable and diſobedient, and unto every good work reprobate.* What's the meaning of Reprobate? to *every good work reprobate*; that is, there is nothing that they do but God *diſalloweth* them in it.

It is written in the *Margin*, *done void of judgement*; for whatever ſin we commit 'tis done without judgment; for there is nothing that a wicked man doth that God allows.

There is another meaning of the word *Reprobate*, for it is not only to be adjudged a man unfit for a reward; but likewiſe Gods *ſentencing* him as *worthy*, or a man fit for *puniſhment*, *Heb.* 6. 8. The hypocrite, the wicked man, or he that is without Chriſt; and dyeth ſo, is not only unworthy of Heaven, but ſhall be judged of God to be worthy of Hell; for ſo that word ſignifieth; That

ground

ground that beareth thorns and briars, is rejected; the *Greek* word is the ſame as here, is *reprobate*; what is the ſad conſequence of being Reprobate? *'tis nigh unto curſing*; *whoſe end is to be burned*; 'tis Reprobate: the reprobate *is nigh unto curſing, and his end is to be burned*; So that from theſe ſignifications that I have picked out of Scripture, there are *Two* things that ſpeaks the miſery of a Reprobate.

Firſt, *That God will judge him unfit for Heaven*; that's the Reward. And

Secondly, *God will judge him fit for Hell, there's the Puniſhment:*

For God ſits in Heaven, to ſee, what we Children of men do upon the earth; what we do with his Goſpel; what we do with Jeſus Chriſt his Son; Chriſt is at our hearts knocking, God ſtands and ſees who opens to him, and who ſhuts againſt him, thoſe that let him into their hearts to rule and reign in them, them he judgeth fit for heaven; and thoſe that will keep him out of their hearts, he judgeth unfit for Heaven; and that is not all, but he alſo judgeth them fit for Hell; they are *nigh unto curſing*; *whoſe end is to be burned.* And,

Now I ſhould ſhow you how *reaſonable it is that the reprobate ſhould be judged unfit for Heaven*; Thou Reprobate, that liveſt and dieſt Chriſtleſs, that never letteſt Chriſt into thy heart, God will judge thee unfit for Heaven, and it is a *righteous judgment*; *why ſo?* why! it is but righteous for God to judge thee, thou Reprobate, unfit for Heaven, that wilt not let Chriſt come into thee and reign in thee;

thee; why? why! *becauſe Heaven is the portion of the Children of God*; but thou art no Child of God; why, *am I no Child of God?* why! thou haſt not the looks of a Child of God upon thee; thou haſt *not the Image of Chriſt* upon thee, nor the *nature* of Chriſt in thee, *nor the Kingdom* of Chriſt in thee; Heaven I ſay, is a portion for Gods Children; but thou art a Reprobate, becauſe Chriſt is not in thee; the nature of Chriſt is not in thee; Chriſt was *humble*, thou art proud; Chriſt was meek, thou art full of wrath and revenge; Chriſt was temperate and ſober, thou art a drunkard; Chriſt honoured his Father, thou by thy oaths blaſphemeſt him; Chriſt counted it *his meat and drink to do his Fathers Will*, thou counteſt it thy meat and drink to do the will of the Devil; Heaven is the Inheritance of Saints, 1 *Pet.* 1. 4: *To an Inheritance incorruptible and undefiled, and that fadeth not away, reſerved in Heaven for you*: for who, pray? not for the Reprobate: for whom? for you: who are they? you read *verſe* 2. for *you that are elected and ſanctified through the Spirit unto obedience*; not you that are reprobate; not you that are unholy; he hath begotten us again to a lively hope, to an Inheritance; why is it call'd an Inheritance? why, if you have an Inheritance you leave it to your Sons or Daughters, not to a ſtranger; Heaven is the Inheritance of the Saints; of them that are ſanctified *through the Spirit*; them that have the Laws of Chriſt in them, and the nature of Chriſt in them, and the Kingdom of Chriſt in them, Heaven's only for ſuch.

Secondly, *You are unfit for Heaven*, you that have not Christ in you, 'tis no wonder that God should adjudge you unfit for Heaven; why? why! truly you are *unfit* for Heaven, and that *upon two accounts.*

First, *You are unfit for the joyes of Heaven*; where dost thou think, thou Reprobate, that the joyes of Heaven lieth? I tell thee, the main of the joys of Heaven lies in beholding the glory of God and Jesus Christ; of the Father and of the Son *Jesus*; Oh! Jesus Christ is admired in Heaven, he is loved in Heaven, and therefore in the 17th of *John*, prays, *Father, I would one thing of thee*; what's that, my Son? why! *that those whom thou hast given me, be with me where I am*; what to do? *to behold my glory, even the glory that I had with thee before the World was*; why so, my Son, why must they be here to behold thy glory? why! because they will love me, and admire me; they admired me upon the Cross, they will admire me upon a Throne.

Now thou dost not admire Christ, if thou didst thou wouldst not be deaf to Christ's knocking at thy heart; thou wouldst not keep all close against *Christ*, to keep him out; and the Devil in: wilt thou prefer a *Barrabas* before *Christ*? a murderous lust before *Christ*? thy murtherous pride before *Christ?* thy murtherous drunkenness before *Christ?* Oh! thou canst not admire *Christ*, if thou wert in glory; thou makest nothing of him now; and I tell thee, death does not change thy nature, death cannot change thee; if thou diest an unsanctified

and

and a blind creature, there's nothing in death to ſanctifie thee, and open thy eyes; if thou makeſt light of *Chriſt* now, thou wouldſt make light of him in Heaven if thou wert in Heaven: Thou art unfit for the joys of Heaven. And

Again, Thou that haſt none of *Chriſt* in thee, thou art unfit for Heaven, becauſe thou art *unfit for the Imployment of Heaven.* Why, *what's the Imployment of Heaven?* why! truly your are miſtaken if you think to go to Heaven to take your ſleep there; no, it will be an eternal day without a night; and thou wilt eternally wake without ſleeping; thou wilt never need it, and what wilt thou do there? there thou ſhalt ſing *Hallelujah* to the praiſe of God and the Lamb that hath redeemed and waſhed thee, and made us Kings and Prieſts unto God for ever and ever: And now, thou Reprobate! what wouldſt thou do there? canſt thou ſing *the Song of the Lamb?* thou hateſt it; thou makeſt light of him; *I! make light of him!* who makes light of him? why, thou doſt; he knocks at thy heart, and thou wilt not let him in; nay! thou wilt let in the Devil and thy luſt, and keep out *Chriſt*; thou haſt a room for any but *Chriſt*; how canſt thou ſing the Song of the Lamb? there's none but thoſe in whom *Chriſt* is (*firſt by his nature*, when he makes thee a new creature; in whom he is *by his Spirit* and by his *Kingdom*, there's none but ſuch) can ſing the Song of the Lamb; thou art not fit for the reward; thou art adjudged unfit for the reward.

Further, The Word *Reprobate* ſignifies *one that*

is to be ſeverely puniſhed with the vengeance of God, for rejecting Jeſus Chriſt: you are Reprobates, that is, you are a People that God will adjudge to everlaſting burnings; you are like the *thorny ground* which *is nigh unto curſing, whoſe end is to be burned*; there's thy end, thou Hypocrite; oh! when thou art in eternal torments, and ſhalt cry out, *Lord, what's this for? Chriſt* will ſay, I tell thee, it was for this; I was coming into thee and thou wouldſt not ſuffer me, I knockt at thy heart and would have dwelt in thee then, but thou didſt prefer the Devils in-dwelling before *Chriſts* in-dwelling.

But ſay you, *Is it juſt, for God to burn us?* what is it not enough to loſe our Garland and be ſent away empty, but muſt we be puniſht too? no, you muſt loſe your Garland and be puniſht too: *but why* muſt we be puniſhed? why! *becauſe of that affront that you put upon the Son of God*, when he would have entred into you, and lived in you, and reigned over you, but you would not let him, therefore you muſt be puniſhed: But *is it true?* yes 'tis; you ſhall have it from his own mouth, *Luke* 19. 14, 27. *But his Citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reign over us*; we will not have *Jeſus* the King of Saints rule over us; what's the end of theſe men? *ver.* 27. you ſee what it coſt them, *But thoſe mine enemies which would not that I ſhould reign over them, bring hither, and ſlay them before me*; theſe are the words of *Chriſt*; thoſe that would not admit me into their

their hearts, to ſet up my Throne in them; bring them hither, ſaith *Chriſt*, *and ſlay them before me:* And *what's that ſlaughter?* why, 'tis the burning of Soul ond Body in everlaſting fire. That's the ſlaying.

And now in the concluſion, I know our hearts will be apt to flatter us; *but God forbid that we ſhould be Reprobates for all this?* Why, I tell thee no more than the *Apoſtle* ſaid, if Chriſt be *in you*, you are not Reprobates; but I will ſay with the *Apoſtle* again, if Chriſt be *not in you*, you are Reprobates;and don't thou think to put it off with a ſaying, *God forbid that we ſhould be Reprobates, though Chriſt be not in us:* Why ſhouldſt thou ſay God forbid that which he hath ſaid? He himſelf hath ſaid, that if Chriſt be not in thee, thou art certainly a Reprobate, that is, *one rejected of God*, if thou dieſt in this ſtate.

But ſay you, *I have ſomething to ſay for my ſelf*, that I am not a Reprobate; though I can't ſpeak ſo much of the *Spirit* of Chriſt being in me, and his *Nature* being in me, and the paſſing away of old things, and all things being become new; yet I have ſome things to ſay for my ſelf: *What are they?* Why, I am *a Chriſtian by Name*, and I *Pray to Jeſus Chriſt*, and I do *come to hear his Word*, I do make my Offerings to him, I am no Reprobate ſure: I tell thee again and again, if thou ſhouldſt Pray ten thouſand times, and hear as many times, yet *if thou art not born again*, if the Spirit of Chriſt be not in thee, if Chriſt does not reign in thee, all thy Prayers and all thy Hear-

ing profiteth thee nothing; thou mayeſt ſilver and guild thy ſelf over by coming to Hear, and ſaying thy Prayers, but every piece of Money that is ſilvered or guilt over, is not good Money; how many times haſt thou been like to be cheated with Money that hath been Braſs or Copper within, and guilded over? thou guildeſt thy ſelf over with Hearing and Praying, but Examine thy ſelf, is not thy heart Copper? is not thy Affections Braſs? are they not at enmity againſt God?

Alas! I can tell thee of ſome that did Pray as well as thou, and Reprobates too: Why, who are they? they were Reprobates too, becauſe they were not born again; there was *Cain* kill'd his Brother, he was a Reprobate, thou wilt ſay ſo; and yet *Cain* Prayed, Man, as well as thou doſt; and in the ſame *Chapter* that we ſee him *Sacrificing*, in a few Verſes after a *Murthering* of his Brother, *Gen.* 4. 4. *And in proceſs of time it came to paſs, that Cain brought of the fruit of the ground an Offering to the Lord:* Mark, here's a *Cain*, a Profeſſor comes before the Lord, and not empty, but bringeth an Offering of the Fruit of his labour: So doſt thou do, thou comeſt to Hear, and pulleſt off thy hat, and makeſt as if thou Prayeſt: Ah! but art thou a new Creature? is Chriſt in thee? if he is not in thee, for all thy Praying, thou art a Reprobate.

And *again*, King *Saul* was for *Praying* as well as you, and for *Hearing* as well as you; ah, but he had a wicked Heart, therefore he was *rejected* of God, as you read in 1 *Sam.* 15. 14. *And Samuel*

muel ſaid, What meaneth then this bleating of the Sheep in mine ears, and lowing of the Oxen which I hear? and Saul ſaid, They have brought them to Sacrifice to the Lord thy God; the People kept the beſt of the Beaſts for Sacrifice; and *Saul* did it too, *ver.* 9. *Saul* and the People ſpared *Agag*, and the beſt of the Sheep and Oxen to Sacrifice to the Lord; and yet *Saul* was a Reprobate, for, ſaith God, *ver.* 11. *It repenteth me that I have ſet up Saul to be a King, for he hath turned back from following me, and hath not performed my Commandments*; a meer Backſlider, a diſobedient rebellious Man he is: *Who, Saul?* why, he is ready with I know not how many Oxen to Sacrifice to thee; Ah, but he is diſobedient, rebellious to me. So thou Reprobate art, thou comeſt to hear on * theſe days, where art thou in the Week-days? perhaps thou art Drinking, and Singing Catches upon the Alehouſe benches, and Gaming away thy Eſtate, and ruining thy ſelf and Family, and here thou comeſt to day to Sacrifice; this is old, *Saul*'s trade, and *Cain*'s trade, thy Brother reprobates; thou mayeſt be a Reprobate for all thy Offerings.

* *Lords-Days.*

But ſay you, *I do more; I am ſorry for my ſins, and I do bewail them; I pray, and read, and hear, and keep Sabbaths:* Yet I tell thee, thou mayeſt do thus, and yet not have Chriſt in thee; thou mayeſt be ſorry for ſin, and troubled for ſin, and yet be a Reprobate; and ſo that reprobate *Ahab* being reproved (by the Prophet) for ſin, *humbled himſelf*, and put on Sack-cloth, and went mourn-

fully, and yet a meer Blood-ſucker; and he fell a mourning for ſin; what was the matter? what did he want? he wanted a good heart, he heard the wrath of God pronounced againſt him, the taking away of his Kingdom from him and his poſterity; and this made him tremble, and put on Sack-cloath, and yet a very Reprobate all this while, 1 *Kings* 21. 27. *And it came to paſs when Ahab heard theſe words, that he rent his cloaths, and put Sack-cloath upon his fleſh*; and faſted, and went in Sack-cloath: Here's *Ahab*, a Reprobate, for he had thrown down the Worſhip of God; this very wretch here that puts on Sack-cloath, and ſeemeth to be ſorry for his Sins, he *had ſlain the Prophets of the Lord*, and *ſet up Idols*, and ſet up other Prieſts; and yet notwithſtanding when the Prophet told him of his ſin, he fell a mourning: *Ahab* a Reprobate, and yet fell a mourning for ſin.

But ſay'ſt thou, *What do I want then? why! I tell thee thou doſt not bring forth fruits meet for thy repentance.* There came many *Phariſees* to the Baptiſm of *John*: you Hypocrites, what do you come to me? *Bring forth fruits meet for repentance:* You ſorry for ſin! ſhew me the fruit of your ſorrow; thou Drunkard! thou ſorry for ſin, and by and by art drunk again? thou Lyar! thou ſorry for ſin, and fall'ſt to lying again? thou Rayler! thou ſorry for ſin, and by and by thy Tongue is ſet on fire of Hell again? this is not fruit meet for repentance.

But ſaith another, *I have heard the Word, and*

have

have mended many things, and I am not ſo bad as once I was, therefore I am no Reprobate ſure: I tell thee, if thou mendeſt ſome things, and not all that thou knoweſt of, if thou liveſt and dyeſt in the practice of any known ſin, it cannot conſiſt with a true Saint; and therefore you read of that reprobate *Herod*, he heard *John* Preach, and loved to hear him Preach, and grew better: Ah, but it was but in ſome things, it was not in all; for a little after, he did cut off the Head of *John the Baptiſt*, Mark 6. 20. *For Herod feared John, knowing that he was a juſt man and a holy, and obſerved him, and when he heard him he did many things, and heard him gladly:* And this very *Herod* was a Reprobate, a meer Murtherer; for while he was hearing of *John*, his heart was not changed, he reformed many things, but yet he was *not born again*; for upon the temptation of *Herodias*, he ſent and cut off *John*'s head.

But now if thou ſay'ſt, *What muſt I do, in good earneſt?* why, I ſay, *Let Chriſt into thy heart*; give him a full poſſeſſion, and love and delight in him, and follow him in all that thou knoweſt to be his will, and then thou art no Reprobate: But thou mayeſt diſſemble Obedience, thou mayeſt do ſome things, and not all; repent as *Ahab*, and offer Sacrifice as *Cain*, yea, and Bullocks and Lambs in great number, as *Saul*, and yet be a Reprobate.

But if *thou art born again*, all old things will paſs away; thou wilt not only leave Drunkenneſs but Swearing, and not only Drunkenneſs and Swear-

Swearing, but Lying; and thou wilt be righteous in all thy dealings with men; thou wilt not content thy ſelf in Prayer and Hearing, but thou wilt believe what thou heareſt, thou wilt mourn in whatſoever thou falleſt ſhort in doing the perfect will of God, and there will be nothing a burthen to thee but ſin, and nothing more deſirable of, and pleaſing to thee, than doing the perfect will of thy God.

But now if Chriſt be not in thee, if he be *not in thee* in his *Nature*, *Spirit*, *Kingdom*; if righteouſneſs, peace and joy in the Holy-ghoſt are not in thee, thou art a Reprobate. Therefore,

What ſhall we poor Reprobates do? why, I tell you, *You may be changed*, for every Man and Woman is a Reprobate, till Chriſt is in him; but now if thou wilt, (thou that haſt not Chriſt in thee) this day *let Chriſt into thee*, if thou wilt take him as thy Husband, and reſolve to love and to live with him, and wilt take him in all his Offices, as a King, as a Prieſt, and as a Prophet; take a whole Chriſt into thy heart, and conſent that he ſhall reign in thee, and art reſolved to follow him wherever he leadeth thee; if ſo, then thou art *no Reprobate*, but art become one of the Elect of God; for the Elect of God were Unbelievers as thou art, and Drunkards as thou art, and Whoremongers as thou art; but God hath called them effectually, and waſhed them with the waſhing of Regeneration, they have had a new Birth, and are made new Creatures: And if thou art born again, and made a new Creature,

and

and Christ be entred into thee, and living and reigning in thee, thou art no longer a Reprobate; for, from the time that Christ takes possession of thy Soul, from that time thou ceasest to be a Reprobate, and 'tis Christ *in thee that is the hope of thy Glory*, and giveth thee an assurance that God will never reject thee in the day of Judgment as a Reprobate.

I come now to *another part of the Text*, to open that likewise; and that is, to speak to the *Nature of that FAITH* that the *Apostle* here speaks of, *Examine your selves whether you be in the Faith.* Here are *two things* that we are to examine about: *Whether Christ be in us?* and, *Whether Faith be in us?* Now the *Apostle does well put them together*, for if Faith be not in us, Christ is not in us; for it's Faith that (as a Key) opens the door of the heart, and lets Christ into us, lets his Nature into us, his Spirit into us, his Kingdom into us: By Faith we are made partakers of his divine Nature, and are of like Nature with Christ; by Faith the Spirit of Christ is given to us, and by Faith the Kingdom of Christ enters into us, and Christ rules over us.

So that he that hath *not Faith*, it is certain *he hath none of Christ*; therefore (saith the *Apostle*) *Examine your selves whether you are in the Faith*, (or if you will) whether Faith be in you. All Christians are call'd Believers, and why are they call'd Believers? from their believing, they are said to be a believing People from their Faith; he

he that is not a Believer, is an Infidel; he that wanteth Faith is no Believer, therefore he that wants Faith is an Infidel.

Examine therefore your ſelves, *(my Brethren) whether you be in the Faith*; for if you are not in the Faith, if the Faith of Chriſt be not in you, you are Reprobates; you are diſowned, rejected, diſallowed of God; you are adjudged unfit for Heaven, and fit for Hell; (for ſo I told you that word *Reprobate* ſignified.)

Now, (if you pleaſe) let me put this Queſtion to my own and your Souls.

Haſt thou Faith? *Haſt thou Faith?* Lay aſide all thoughts of the World, and attend now to the things of God: When you are about the World, mind the things of the World in the fear of God; but now you are as it were called out of the World, to attend upon the things of God, pray God that you may this day attend upon them without Diſtraction.

I ask every Soul here, *Haſt thou Faith?* what if I have not, ſay you? why, then thou art a Reprobate; and what if I am a Reprobate, ſay you? why, if thou dyeſt ſo, God adjudgeth thee unfit for Heaven, and God will judge thee fit for Hell, that's the conſequent.

Are you in the Faith? perhaps your hearts may be all ready to ſay, we hope we are; *we are in the Faith, Faith is in us.*

Why, let me therefore put another Queſtion; *Is that Faith that thou haſt, a true ſaving Faith?* or is it a falſe Faith, a counterfeit Faith, that the Repro-

Reprobates may have? why, may the Reprobates have any Faith? yes, yea the very Father of all the Reprobates may have a Faith, and that's the Devil; but haſt thou a true ſaving Faith? *examine*; *ſearch, ſearch to day*; *have you a ſaving faith? haſt thou a Faith that intitles thee to the Covenant*, and the Promiſes, and unto Heaven? Why, ſay you, How ſhall we know *whether our Faith be a true*, good Faith, or a bad or *falſe Faith?*

I will give you but *Two Characters of it*, and lay down what I judge according to Scripture to be the *nature of ſaving* Faith, that which ſpeaks you in a ſtate of Salvation; that ſpeaks you no Reprobate.

The *firſt rule* I will give you to know, is this; *There is a faith of Sons*, and *there is a faith of Slaves*; the faith of *Sons* is accompanied with *joy*; the faith of *Slaves*, or of Reprobrates is only followed with *fear* and terror.

Now *examine thy heart*, whether or no that Faith (that thou ſayſt) thou haſt, *is a heart-gladding faith*, or an *heart-terrifying faith?* all the faith of the Sons and Daughters of God, does let in joy; the faith of the Reprobate lets in nothing but terror; but, does the Scripture ſpeak of any ſuch faith as this? yes, it ſpeaketh of them both, of the *terrifying faith*, and of the *heart-joying faith*; It ſpeaks of the terrifying faith, and this you have in *James* 2. 19. *Thou believeſt that there is one God, thou doſt well*; (thou doſt well to believe that, ſaith St. *James*,) but ſaith he, *the De-*

vils

vils alſo believe and tremble; the Devil hath a faith; what does the Devil believe? the Devil believes that there is a God, and the Devil believes that this God, as he hath judged him, ſo he will farther judge him; the Devil believeth there's a time appointed to torment him, and the belief of this makes him tremble: But hath the Devil *ſuch a faith?* yes; *Why doſt thou come* (ſaid the Devil in the poſſeſſed man) *to torment me before my time?* the Devil believes there is a further Hell than yet he hath felt, and a further torment than ever yet he hath underſtood: there is a time, but he gueſſed that time was not yet come; it was a *faith that made him tremble:* now haſt thou no other Faith than that? why, I tell thee, if thou haſt no other Faith than that, thou haſt not the true Faith, thou haſt *not the Faith of Children*; but the Faith of Slaves: Why, *what's the faith of Children?* the Faith of Children does *let in joy* into the heart from the apprehenſion of the good and excellency of the things that are promiſed, for Faith always eyes a promiſe, as well as a threatning; Faith does apprehend an excellency and beauty in the thing promiſed, and does apprehend an intereſt in them, and ſo does rejoyce and is glad; ('tis true) ſometimes more, and ſometimes leſs; but there is *a joy* that the faith of Sons lets in, and this you have in 1 *Pet* 1. 8. ſpeaking of *Jeſus Chriſt* the object of the Believers Faith; *whom*, (that's Chriſt) *having not ſeen*; (we never ſaw him with our fleſhly eyes) *whom having not ſeen, ye love:* (ye love a Chriſt ye never ſaw)

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in whom, though now ye ſee him not, yet believing, (ye believe in a Chriſt ye never ſaw) and what followeth this believing? *yet believing, ye rejoyce with joy unſpeakable, and full of glory:*

You never ſaw Chriſt, you Believers! ſaith St. *Peter,* you never ſaw him; I, but you *believe in him* (and, ſaith he) *believing, ye rejoyce with joy unſpeakable, and full of glory:* Now there's a vaſt difference between the faith of Children and the faith of the Devils; the one lets in joy, and the other lets in only terror.

Now my Brethren, let me ask you this queſtion (you that ſay you believe in God, and Chriſt, and Promiſes) *do you rejoyce* in the belief of them? are your hearts glad in the belief of them? you believe there is a God; *are you glad there is a God?* there is never a Child of God in the World but is glad there is a God, and ſaith, Oh! 'tis well for me there is a God: But now the faith of Devils is not glad that there is a God, he believeth that there is a God, and wiſheth that there was no God: And is not this the imagination of your hearts? oh! would there was no God to ſee me, no God to judge me; oh! what a happy Man ſhould I be; ſo the Devil believes.

Again, The *Child* of God *believeth there is a Saviour,* and that he is come to ſave him from Sin, and Wrath, and Hell; I, and ſaith he, I am glad of it, that I have one come to deliver me from my Sin, from the anger of God, and make my peace. Now the Reprobate is not glad of this; 'tis true, he hath a certain kind of gladneſs

in this thing, if Chriſt will be pleaſed to ſave him *from Hell*, but there's no gladneſs of heart at all that Chriſt came to ſave him *from Sin*, for he hath no mind to part with it; *For this end was Chriſt manifeſted, to deſtroy the works of the Devil.* Now the faith of the Child of God lets in that Promiſe with joy: Oh! that's good news for me, is Chriſt come to deliver me from the yoke and bondage of Sin? he is glad of it; but now the Reprobate is not glad of it, for he hath no mind to part with Sin. We believe, and we rejoyce in believing; how is it with you, do you believe or no? The *Child of God* believeth there is *a Heaven*, and rejoyceth at it, for, thinks he, it is my Inheritance; but the Reprobate believes a Heaven, and is not much moved at it, for he is afraid he ſhall never come there.

Now *examine your hearts*, whether your *faith does let in joy*, as to the things you believe; are you glad there is *a God*, glad there is *a Chriſt*, *a Spirit*, or *Heaven*? are you glad in belief of theſe things? we don't ſee them, but believing of them we rejoyce, I, and ſometimes with joy unſpeakable.

Another way to know a *true faith* from a *falſe faith*, is this: A true Faith, a ſincere Faith, that Faith that lets Chriſt into the heart, is *a Victorious Faith*, *a Conquering Faith*; but the Faith of Hypocrites or of Reprobates, is a Conquered Faith; you ſhall read of this *Conquering faith*, in 1 *John* 5. 4. *For whoſoever is born of God* (that is, is a Son or Daughter of God, that's new born, born by

by the Word, and Spirit) *he overcomes the world*, (he is a great Conqueror) but *how does every one of the Children of God conquer the World?* why? he telleth you in the following words, *And this is the victory that overcometh the world, even our faith*; our Faith! here's Faith in its conquering, in its triumphing power; 'tis a conquering Faith, the faith of Children, the faith of them that are called of God; 'tis a conquering Faith; haſt thou a Victorious Faith? haſt thou a faith whereby *thou overcomeſt the world?* or haſt thou a Faith that is overcome by the world? what do I mean by that? *by World* is here meant either *the alluring temptations of the world*; or elſe *thoſe frowns and hard uſage of believers from the perſecution of the world:* For the firſt, The World, it puts it ſelf often times into divers diſguiſes, and all that it may conquer the Believer. Sometimes it puts it ſelf into the dreſs of *an Harlot*, and by its alluring would ſubdue the Believers faith; for the Believer boaſteth of things unſeen, and things in Heaven, and things Eternal: But ſaith the World in its Whoriſh dreſs, What do you trouble your ſelves about things which you never ſaw? come, here are a great many pleaſures at hand, theſe are certain; here (ſaith the World) is Gold and Silver, and gorgeous Apparel, Feaſts and Muſick, and all the delights of the Fleſh; theſe are the Temptations of the World; now theſe temptations would conquer your Faith, and drown your Faith, and take you from looking after things unſeen, things inviſible and eternal: I, but this is *our victory* over

theſe whoriſh allurements, *even our Faith:* Our Faith! what do you tell us of theſe things? we have greater and better things than all theſe, and do you think that I will ſell any part and portion of Heaven for a meſs of Pottage, (as prophane *Eſau* did.)

Now you ſay, you Believe; *is your faith a victorious faith?* does it conquer? does it overcome the World? if thou haſt not ſuch a faith, thou haſt no faith of a Son; haſt thou a faith that can ſo look upon Heaven, and into Hell, as to put a check upon thee to keep thee from Sin, and to make thee trample upon the ſinful pleaſures and ſinful profits, and ſinful honours of the World? if thou haſt ſuch a Faith, it is a *right Faith*; 'tis a conquering Faith.

Secondly, *The faith of Children is ſaid to be a victorious conquering faith, with reference to the frowns and threatnings, and hard uſages of perſecution*; for the World ſometimes appears like a Harlot to allure and intice; ſometimes it appears more fierce and more Lion-like, and threatens to rent and tear, and devour, if thou wilt not let thy hold go of God, his Kingdom, and his Righteouſneſs. And now is thy Faith *in this, a victorious faith, does it conquer?* I tell thee it will conquer if thou haſt a right faith, it will conquer: ſo alſo this Character is given by the Holy Ghoſt to the *faith of all the ſaved*; there's not one ſaved but is ſaved by Faith; and there is not one's faith that is ſaved, but it hath this Character, that it hath *been victorious over the frowns of the World*; in *Rev.* 13. 10. *here is the patience and the faith of*

the

the Saints; why here the patience and Faith of the Saints? they are brought *triumphing over all the powers of Antichriſt*; *here's the faith and patience of the Saints*; why, had the faith of the Saints been ſo put to't? yes, it had; why, who had put the faith of the Saints to it? why, the Beaſt Antichriſt with her perſecution; and I think that hath put the faith of thouſands to it? (and bleſſed be God that hath guarded us from her rage,) why! but how? why, by ſlaying the Profeſſors of the Goſpel of *Jeſus*.

You have *Antichriſt* deſcribed in the 5, 6, *ver. There was given to him a mouth ſpeaking great things and blaſphemies*; *and power was given unto him to continue forty and two months. And he opened his mouth in blaſphemies againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him*, (that is, to the blaſphemous crue) *to make war with the Saints, and to overcome them*: that is, to overcome their outward man, to apprehend their Perſons, to impriſon, to hang them, to burn them, to baniſh them; and preſently is added, *here is the faith and patience of the Saints*; that is, though their Bodies were overcome, their Faith was not, for their Faith carried them to Priſons, to Gallows, to Stocks, and enabled them to offer their Bodies a Sacrifice, in bearing teſtimony to the Goſpel: Here's the Faith of Saints: Now the Faith of Hypocrites is a poor ſneaking baffled faith; it can't hold out if they meet with a ſtorm and tempeſt in the world; if they are likely to loſe an Eſtate,

or Liberty, or Life for Chriſt, they preſently throw their Faith over-board, the *Apoſtle* ſpeaks of a *making ſhipwrack of Faith*; the firſt thing they'll part with is their Faith: Nay, before I will go to Priſon, take my Faith; whatever I believe concerning God and Chriſt and his Goſpel, I will never ſuffer for it: Alas! the Faith of a Hypocrite is a pitiful cowardly run-away-Faith; the firſt thing he parteth with, is his Faith; this is the *faith of Slaves*, the faith of Reprobates. I, but the *Faith of Children, of them that are born of God*, is a *victorious faith*; hereby we overcome the World, (that is, the World in all its frowns, and all its rage, and all its perſecutions) even our Faith; we believe we have an enduring ſubſtance in Heaven, we believe that though they take this World from us, they cannot take the other World from us. Now (ſaith the *Apoſtle*) *Examine your ſelves, are you in the faith?* haſt thou a victorious faith, or a cowardly, pitiful run-away-faith? if thou haſt a faith that thou canſt turn either *Jew* or *Mahometan*, or any thing, I know what thou art; the Devils have ſuch a faith; thou valueſt not thy faith at ſo much as *five ſhillings*; but the faith of the Saints is a *precious faith* to them; but the Hypocrites faith is the firſt thing that he will throw away, if he be put to any ſtrait.

But now let us come to *try the nature of this faith*, that we may yet further ſee, *whether we have it or no?* for I would help you to underſtand what it is, that if you have it not, you may ſeek it.

'Tis

'Tis a little hard for to expreſs the nature of Faith in a little room.

But there's *this way*, that I ſhall go, (if I can, to let in light into your minds) to diſcover *its nature.*

To *Diſcover the Nature of true Faith*, there are *ſome things that are preſuppoſed.*

And there are ſome things that Faith does Imply.

Some things preſuppoſed, as *antecedent to Faith, there is a great work in the Soul, a great preparatory* before this gets into the Soul.

It does *ſuppoſe an Illumination of mind*, the Soul muſt be made knowing, before it can be made believing.

Now there are theſe *Four things always go before faith.*

Firſt, *Faith ſuppoſeth that a man underſtandeth the nature of Sin, and himſelf to be a Sinner, and that as ſuch, he is a poor, blind, naked, miſerable, undone Creature*; Curſt, a thouſand times curſt, by the Law of a righteous God; there's no true Faith before this Conviction; for the *ſaving faith is that which carrieth the Soul to a Chriſt, to a Saviour:* Now Faith will never carry any one to a Saviour, but only ſuch as ſtandeth in *need of a Saviour*; So that Faith always ſuppoſeth that the Soul is enlightned, and convinced of its blindneſs, nakedneſs, miſerableneſs, without a Chriſt; thou muſt know this, and if thou doſt not know this, I will paſs my word that thou haſt no Faith; a blind, hard, reprobate ſpirit, that never knew what it

was to be Sin-ſick, to be burthened with Sin, to want a Chriſt, to want a Saviour, that Man or Woman can never believe in a Saviour; for, what wouldſt thou believe in a Saviour for?

That this muſt be, is plain and evident; for Chriſt *came to none but ſuch*, and he *inviteth none but ſuch*; and truly it does not belong to him to invite any but ſuch, for them that are not miſerable and undone don't need it; in *Matth.* 9. 12. there's the Sin-ſick Sinner, one that wanteth a Chriſt, the ſick Sinner that feeleth the ſmart of Sin; ſaid the *Phariſees*, *Why eateth your Maſter with Publicans and Sinners?* (Publicans and Sinners they were the vileſt wretches then living,) *But when Jeſus heard that, he ſaid unto them, They that be whole need not a Phyſician, but they that are ſick*; what's the meaning of it? why, I came to juſt ſuch as theſe poor Publicans and Sinners, that found themſelves to ſtand in need of mercy, I came to them.

Art thou a ſick Sinner? I tell thee thou wilt never be carried out by Faith to a Saviour, till thou findeſt that Sin hath turn'd thy ſtomack, that Sin hath made thee ſick, I came to ſuch. I, and as Chriſt came to none but ſuch as a Saviour, ſo none but ſuch will come to Chriſt: alas! till men are ſick indeed, they will never ſend for a *Phyſician*, 'tis not for every little thing that you will ſend for a Doctor, but when you fall ſick that you know not what to do with your ſelves, then pray Wife, or pray Husband, ſend for a Doctor; ſo 'tis with the Sinner,

Sinner, if his Head or his Heart does ake but a little, he will not look after Chriſt; what ſhall I go to a Doctor for every thing, or to a Chyrurgeon for every ſcratch? but when the wound is deep, or the ſickneſs hath ſeized upon the Spirits, then pray go, *I am afraid I ſhan't live.*

Why, ſo 'tis with a Sinner, *when light comes in* and diſcovers thy blindneſs, nakedneſs, miſerableneſs, curſedneſs, then, *oh for Chriſt!* and never till then wilt thou heartily cry out for Chriſt; ſo that it is not the merry dancing Sinner that goeth dancing to Hell in his Chains, but it is the poor *ſin-ſick Sinner* that Faith will carry to Chriſt; that poor ſick Sinner that findeth his ſin, as a burthen to him, as a load to him, and indeed *Chriſt invites* none to him but ſuch; *Matt.* 11. 28. *Come unto me, all ye that labour and are heavy laden, and I will give you reſt*; You ſlaves of the Devil, you drudges that the Devil hath over-wrought; you that are over-wrought with Sin, that feel the weight of guilt, that feel the weight of the Curſe of the Law; *Come to me, I will give you reſt*; and now Chriſt inviteth none but ſuch; and it was wiſely done of him, for if he had invited others, they would not come, but theſe will come: When a Man is over-loaded, he is glad that any one will help him down with his burthen; when the Conſcience is over-loaded with guilt, then thou deſireſt a Saviour to eaſe thee of that load, then thou deſireſt pardon of Sins, then thou deſireſt peace with God; *Come to me, all ye that are heavy laden*, for till then you will never come: So

thoſe that are ſcorched and parched with a ſenſe of wrath, and thoſe that find a thirſt after Righteouſneſs, ſuch only are invited to Chriſt: *John* 7. 37. *In the laſt day, that great day of the feaſt, Jeſus ſtood, and cried, ſaying, If any man thirſt, let him come unto me, and drink:* (and I will give him that which ſhall quench his thirſt.) Has the guilt of Sin ſo ſcorched thee that thou knoweſt not where to quench it? Haſt thou any thirſty deſires after Holineſs? *come to me*, ſaith *Chriſt*, *and I will eaſe you*; Hath Sin put you in a Feaver? in a Feaver you know (at leaſt ſome of you) oh! when the Diſeaſe is very violent, and the reſt broken, oh! how do you cry out for Drink, oh! give me Drink, or I dye; I cannot bear it, my Bowels and Heart is burnt up; why now here's the repreſentation of a Sinner in need of Chriſt; when thou apprehendeſt the wrath of God flaming againſt thee, that it even dries up thy ſpirits, now thou crieſt out for a Chriſt, oh! who will appeaſe this flaming wrath; why, now, ſaith Chriſt, I am he, it is Chriſt only can do it.

Now except thou *thirſt*, except thou *be ſick*, except thou be *heavy laden*, Faith will never lead thee to Chriſt: So that Faith always ſuppoſeth this: And therefore you find a company of poor *Laodiceans* that were Profeſſors like many in *England* now a-days, that had *a name to live, and were dead*; and were never convinced what wretched, blind, naked Creatures they were, and that was the reaſon they were ſo to that day: Had

they

they been convinced, they might have comé to Chriſt, and he would have enriched them, and enlightned them, and cloathed them; but they were never ſenſible of that, *Rev.* 3. there you may read it, to the Church of *Laodicea*, *Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing, and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked*; didſt thou ever ſee ſo much of thy ſelf? didſt thou ever ſee that miſerable condition that thou art in, poor, blind, naked, miſerable Sinner? why, if thou haſt not diſcovered it, thou wilt not go to Chriſt, that he may enrich thee, and cloath thee, and open thy eyes; but when God hath opened thy eyes to ſee this, then thou wilt take Chriſts counſel in the following *verſ. I counſel thee to buy of me Gold tried in the fire, that thou mayeſt be rich*; *and white Rayment, that thou mayeſt be cloathed, and that the ſhame of thy nakedneſs do not appear*; *and anoint thine eyes with eye-ſalve, that thou mayeſt ſee.* I counſel thee, I, and thou wilt take this counſel when thou knoweſt that thou wanteſt; but while thou *thinkeſt* thou art rich enough, and ſeeſt well enough, and righteous enough, thou wilt never go to Chriſt.

Well, that's one thing *Faith* ſuppoſes; where this is not, *Faith* never was.

Secondly, *Faith ſuppoſes that thou knoweſt that God hath appointed a Saviour for ſuch Sinners as thou art*: I ſay, it implyeth that thou *knoweſt*; for I tell thee, there muſt be an *Illumination*, there muſt be a *knowing of things*, before you believe

things;

things; you must know that God hath appointed Christ to be a Saviour, and that he is able and willing to save such as thou art; thou must know this, thou canst not believe it except thou know it; alas! what a sad case are poor *Heathens* in when they lie under guilt of Conscience, they know not what the will of God is, concerning a Saviour, they have not heard of Christ; but before thou believest in Christ, thou must know that there is a Christ, and that he is the Saviour of Gods appointment, and thou must know likewise that that Saviour is able to save, and willing to save thee; thou must know this, for this thou must believe when thou dost believe; and you must know it before you believe; well, that's plain. I will leave it, and go to a Third, and I would have you to observe it.

Thirdly, *The third thing that Faith supposeth, is this, That we know upon what ground it is that we take it to be true, that Jesus Christ, and he only, is the Saviour of the World; and that he only is the Person that is able and is willing to save.*

I say it does suppose thee to know *the ground* upon which you take this to be a Truth, That Christ is a Saviour, and that he can and will save all that come unto him.

Why now, *Upon what ground do you know this to be a truth*, that *Jesus* is the Saviour? Alas! your Faith is either a *humane*, or a *divine Faith*, according to the *ground and reasons* upon which you do believe these things to be true; if you believe these things, that Christ is a Saviour of poor miserable

miſerable undone Creatures, and that he is able and willing to ſave; yet if thou haſt no better ground than this, that thy Father or Mother hath told thee, or thy Neighbour hath told thee, or ſome Men that come into Pulpits have told thee ſo; it is but a *humane Faith*, 'tis *not a divine Faith*; you have not underſtood the foundation: As thus, Thou believeſt Chriſt is a Saviour, and that he is able and willing to ſave thee to the utmoſt; and how doſt thou come to know this to be true? you ſtand amazed almoſt at this, that I ſhould ask you; how! (ſay you,) why, every body ſaith ſo! why, haſt thou no other ground than this? why! what ground ſhould I have? why, thou muſt have this ground, *a divine foundation*; you muſt have this foundation, you will never be ſaid to be true Believers till then: I believe this, thou muſt ſay, *firſt, becauſe Jeſus Chriſt himſelf hath ſaid ſo*; but why doſt thou believe what *Jeſus Chriſt* hath ſaid, is true? why, I believe not only for his own ſake, but I believe it, *becauſe of his Father, and of the Holy Ghoſt*; for God the Father hath born witneſs to him, and ſo hath the Holy Ghoſt, that Chriſt is a Saviour for Sinners, that he can ſave to the uttermoſt, and is as willing as able: I believe it, becauſe *he hath told me ſo*: and I believe what he hath told me, *is true*; for God his Father *hath born witneſs of him*, and *I ſhould make God a lyar, if I believe not*. Here's now your aſſent to this Truth, upon *a divine Foundation*; becauſe you believe it upon a divine Teſtimony, upon the Teſtimony of God, that

that *Chriſt* is a Saviour. See *John* 5. 21,22. *For as the Father raiſeth up the dead, and quickneth them: even ſo the Son quickneth whom he will. For the Father judgeth no man: but hath committed all judgment to the Son.* Verſe 24. *Verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation: but is paſſed from death unto life.* Again, *Ver.* 26. *For as the Father hath life in himſelf: ſo hath he given to the Son to have life in himſelf: And hath given him authority to execute judgement alſo, becauſe he is the Son of man.* Theſe things *Chriſt* ſaith of himſelf, that God hath given him all power to ſave Sinners, to quicken them, to give them Spiritual life, to raiſe them out of their Graves, to give them eternal life.

Well, will you believe me, ſaith *Chriſt?* I ſay ſo; I, but does *Chriſt* himſelf ſay ſo, and no body elſe? yes, *John the Baptiſt* ſaith ſo, *he bore him witneſs, and God his Father did bare him witneſs, and the Holy Ghoſt did bear him witneſs that what he ſaid was true:* therefore ſaith he, *ver.* 31. *If I bare witneſs of my ſelf, my witneſs is not true*; that is, if I have none to atteſt what I ſay; but I have other witneſs; why, who are they? why, *firſt*, I have *John the Baptiſt*: but that is not all, for I have greater *than John*, ver. 36. *But I have a greater witneſs than that of John; for the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me.* The works that I do, what are they? why, the miraculous works, they

bear

bear witneſs of me, that the Father hath ſent me; for I could never work thoſe wonders, if God was not with me. But (ſaith he) I have greater witneſs than that of *miracles, the Father himſelf which ſent me, hath born witneſs of me.* Why, when was it that the Father himſelf did bear witneſs of *Chriſt?* why, he did bear witneſs of him *at his Baptiſm, Mark* 9. 7. *And there was a cloud that overſhadowed them: and a voice came out of the cloud, ſaying, This is my beloved Son: hear him:* What Chriſt my Son telleth you, that believe, ſaith God. Here's the witneſs of *John*, but that's a man, here's the witneſs of *Miracles*, here's the witneſs of *God* from Heaven; and you have likewiſe the witneſs of the *Holy Ghoſt*, 1 *John* 5. 6, 7, 8. *This is he that came by water and blood, even Jeſus Chriſt; not by water only, but by water and blood: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one. And there are three that bear witneſs in Earth, the Spirit, and the Water, and the Blood: and theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son.* Here comes the teſtimony of God: *He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life: and this life is in his*

Son.

Son. He that hath the Son, hath life: and he that hath not the Son of God, hath not life. This is the Record, God ſaith, all this is true, and therefore it is true: He that will not aſſent to this Teſtimony, that God hath made of his Son, makes God a liar: why, what hath his Son ſaid? He hath ſaid, *He that believeth in me, ſhall not periſh, but have everlaſting life*: And God the Father ſaith, hear this my Son, and what he ſays, *believe:* Why, now ſaith *John*, and he that will not believe what *Chriſt* ſaith, and his Father hath backed with this teſtimony, he *makes God a liar*: Now you ſee your *ground* to believe that *Chriſt* is a Saviour, that he is able and willing to ſave: But why doſt thou believe? why, *Chriſt* hath told me ſo; and God the *Father* hath born witneſs, that he hath told me true; and the *Holy Ghoſt* hath born witneſs likewiſe, that if I will come to him, I ſhall not periſh, but have eternal life. Why now, if thou believeſt this upon the teſtimony of the *Father*, *Son*, and *Holy Ghoſt*, then thy Faith hath *Foundation*: Now here is matter prepared for believing.

But yet *Fourthly, a man may believe all this, and yet not truly and ſavingly believe; thou mayeſt believe that ſin hath made thee miſerable*; the Devils believe that Sin hath made them miſerable; and what then, they make no other uſe of it than that they deſpair of mercy, and are enemies to God? And *again*, thou mayeſt believe *Chriſt* to be the *Saviour of the World*: And *Thirdly, Thou mayeſt believe that he is able and willing to ſave*, and mayeſt know

know this, becauſe *Chriſt* hath ſaid ſo, and the *Father* hath bid thee hear him, and the *Holy Ghoſt* hath bid thee hear him; and yet not ſavingly believe?

Why, *what then is ſaving* FAITH? why, it does not only lie in your ſincere aſſent to this Truth, That *Jeſus Chriſt*, by the appointment of the Father, is both able and willing to ſave you: But,

It lieth in this, *in thy being heartily willing to give up thy heart unto Chriſt, and unto him only, that he ſhould ſave thee in his own way.*

Here now comes in the *cloſe of the heart with Jeſus Chriſt*, for Faith does not only aſſent to the Truth, That Chriſt can and will ſave, but it does *give up the heart unto Jeſus Chriſt, and reſteth upon Jeſus Chriſt*, and relieth upon him for the ſaving of thee in his own way.

And here's that which comes to diſtinguiſh thee from all the *Reprobates* in the World: They may know a great deal, but they never *give themſelves up to Chriſt* to be ſaved by him in his own way; 'tis one thing to know a Man, and another thing to give thy ſelf up to him, as a Wife to a Husband, to be inſtructed, and ruled, and governed, to be lookt to, and to be provided for, and to caſt her care upon him: 'tis one thing to hear of Chriſt, and another thing to *give thy ſelf up heartily to him*, to be taught, rul'd, and governed, and ſaved by him; thou muſt try thine heart as to this; Chriſt offereth himſelf to thee, and the Father and Spirit bear witneſs, that he is able and ready

to

to do thy work for thee; but art thou willing that He ſhould do thy work for thee? doſt thou ſay, Lord! here's a poor, blind, wrerched, naked Sinner; I am not able to ſave my ſelf! Lord, take me, and ſave me in thy own way: art thou heartily willing to be ſaved by this Saviour in his own way? Saved, ſay you! ſaved from what? why,

Firſt, *From Sin*, and then *from Hell:* wilt thou *give thy ſelf* to this Chriſt to be ſaved by him? yes, ſayeſt thou, *from Hell*; that I am willing; I, but that won't ſerve your turn; are you willing to be ſaved *from Sin and Hell too?* his name was *Jeſus*; why *Jeſus?* becauſe he was to be a Saviour; why a Saviour? becauſe he ſhould *ſave his people from their ſins:* He muſt firſt ſave you *from Sin*, and then *from Hell:* art thou willing? doſt thou throw thy ſelf upon him? Lord! here I am, ſave me from Sin, ſave me from my luſts, ſave me from my pride, ſave me from uncleanneſs, ſave me from my drunkenneſs.

Secondly, *Art thou willing to be ſaved from Hell?* I do believe you think this a ſtrange queſtion: Why, truly I do think there are many that believe no ſuch place as Hell; for, didſt thou believe Hell a place of torment, of eternal torment; didſt *thou believe that thou wert to lie there eternally in flames* for the wickedneſs and ungodlineſs of thy life; oh! it would make thee tremble: art thou willing to be ſaved from Hell? I, with all my heart; I tell thee Chriſt is able and willing to ſave thee *from Sin and Hell* too, if thou art willing; and more than that, he is able to bring

bring thee to Heaven, if thou art willing to throw thy ſelf upon him:

Yea, but I added, 'tis an *hearty willingneſs* to be ſaved by him, *in his own way*; what is his *own way?* How muſt I be ſaved from *Hell in his way?* why, Faith that carrieth thee out to Chriſt, and helpeth thee to rely *upon his death*, for thy being ſaved from Hell.

But how does Chriſt, *in his way*, *ſave from Sin?* why! thus Chriſt ſaveth *from Sin*, by *his Word and Spirit*; and calls thee to yield obedience thereto: Now, if thou art *willing* to be ſaved by Chriſt *from thy ſin*, give thy ſelf up *this day*, to the guidance of *this Word of Chriſt*, and to the leadings and guidings *of the Spirit* of Chriſt in thy heart; hearken to this Word of Chriſt which *condemneth ſin*; and hearken to the voice of the *Spirit of Chriſt* reproving Sin, and if thou art in good earneſt, that is, willing to be ſaved by Chriſt from Sin, in his *own way*, *follow the leadings of the Spirit of God in thy Conſcience*, and the *guidance* of Jeſus Chriſt *in his Word*, and he will ſave thee from Sin: But now if thou talkeſt of believing, and giving thy ſelf up to Chriſt to ſave thee from Sin, to ſave thee from Wrath, and yet thou heareſt *Chriſt* crying out againſt this and that Sin, but thou liveſt in it; thou Hypocrite, thou doſt *not give thy ſelf up to him*, to be ſaved by him, but thou takeſt up only with this, that he is a Saviour, and is able and ready to ſave, but thou doſt not give thy ſelf up to him to be ſaved by him in his own way, that he ſhould ſave thee from ſin and wrath

in his own way, when thou reliest upon his death to make thy peace, then thou art saved from wrath in his way; and when thou givest thy self to be guided by his Word and Spirit, then thou art saved from Sin in his way.

And now the *consequent* of all this is, *such a Faith* will be followed *with a new life*, for if thou dost but give thy self up to Christ, he will do thy work, he will never send thee away, saying, Here's a Heart so hard I can't break it; here's an ignorant Soul, I can't enlighten it; no, no, if thou pretendest thou hast heartily given up thy self to him to do thy work, and he hath not done it, I tell thee thou art a Hypocrite, he *can* do it, and will do it, if thou art but *hearty*; and therefore I say, he that believes will be a new Creature; you shall presently find a change in this Man's Heart and Life.

Thus I have opened to you the *nature* of *true Faith*, that you may know whether you have it or no.

There is the Faith of *Slaves*, the other of *Sons*; one ingendereth *terror*, the other *joy* and *comfort*, and *consolation*: Oh! don't be satisfied with only a terrifying Faith; oh! look for a heart-gladding faith; I have told you there's a difference between a *victorious faith*, a conquering and a conquered faith, the faith of the Sons of God conquers the World, *the frowns* of the World and the *smiles* of the World, take heed of a conquered Faith; I have shown you the nature of true Faith, and the preparations to it; and where the nature and essence of it lies. And

And now *examine your ſelves*, if you have it not, you are Reprobates; if you have it, then is *Chriſt* in you, then are you *Sons* and *Daughters*, and Heirs of a Kingdom.

But, ſay you, if we have it not, *how ſhall we get* it? why, truly one way is to do as you do; if thou haſt it not, *attend upon the Word*; though thou haſt it not, thou mayeſt have it by hearing; this is *one way*: if thou doſt not believe, wait upon the Word, it may pleaſe God ſooner or later, even to give thee to believe.

Secondly, *If I han't it, how ſhall I get it?* why, *pray for it*; pray for this among the reſt of the many things you pray for; *Oh! Lord, help me to believe!* what a great many promiſes haſt thou made to believers; *He that believeth ſhall be ſaved*, he that believes not, ſhall be damned: Lord! give me to believe! Lord, give me to believe! as the poor Man that came to Chriſt; *Doſt thou believe? Lord!* (ſaid he) *I do believe, help thou mine unbelief*: that is, Lord! ſtrengthen weak Faith: Why, can Chriſt ſtrengthen weak faith? yes, he can; and he can give thee to believe, though thou didſt not believe; and therefore pray him to help thee to believe.

When you ſay, Lord! help me to believe, *what do you mean?* I'le tell what thou ſhouldeſt mean; *Lord! help me to be heartily willing to be ſaved from Sin and Hell, and to give my ſelf up to thee, to do the work of a Saviour upon me*: Why, I am willing enough for that; no, thou art not; thy Conſcience tells thee, thou art not

willing to be delivered *from thy ſin*, though thou wouldſt be ſaved *from Wrath*; thou canſt not indure to be delivered from thy Drunkenneſs, from thy Pride and Paſſion, to be ſaved from thy Earthlineſs, and Luſt, and Wantonneſs.

When thou Prayeſt, *Pray Chriſt to help thee to believe*, to make thee willing to throw thy ſelf upon him, as a Saviour to deliver thee from ſin, and from the wrath of God; to make thy peace with his Father, and to give thee at length a part and portion in the inheritance of the Saints. Oh, thou art come a great way, when thou art made willing to leave Sin, and made deſirous after Holineſs. I ſay, Pray for it, not only in publick, but in ſecret too: But what needs all this adoe, ſay you, to lye Praying in publick and private? why, 'tis better Pray and be ſaved, than not Pray and be damned: If thou haſt Faith, thou ſhalt be ſaved; what, is it not worth Praying, that thou may'ſt be ſaved? Pray that thou may'ſt believe, that thou may'ſt have a mind to give thy ſelf up to Chriſt, to be ſaved from ſin and wrath; and I tell thee, God is *a God hearing Prayers?* Why! but ſay you, I never uſed to Pray in all my life: Why! begin then: They will laugh at me: Why! wilt thou be laughed into Hell? will this comfort thee in Hell? I would have Prayed, but they would a laughed at me: I tell thee, Faith is the gift of God, beg him to beſtow it on thee; Lord help me to believe, Lord that I may ſee a want of Chriſt, a want of a Saviour; and that I may be willing, heartily willing to give my ſelf

up

up to him, to be ſaved from Sin and Hell in his own way. Now if thou haſt Faith, then Chriſt is in thee, and *if Chriſt is in thee*, thou art *no Reprobate*, but thou art a Child of God.

There are *two* farther *Duties* that remain to be ſpoken to:

One is, concerning the *Knowing our ſelves.*

The Second is, concerning the *Examining our ſelves.* And I ſhall give you theſe *two Doctrines.*

The Firſt is this, *That it is the Duty of every one that profeſſeth himſelf to be a Chriſtian, to ſtudy, that he might know himſelf.*

Know you not your ſelves? don't you know your ſelves?

Secondly, *That it is the Duty of every Chriſtian, ſeriouſly and diligently to Examine himſelf, that he might come to the knowledge of himſelf*; for without examining our ſelves, we ſhall never come to the knowledge of our ſelves.

I begin to ſpeak of the *Firſt, That 'tis our Duty to know our ſelves*; this is plainly expreſſed in theſe words, *Know you not your ſelves?* this is implyed, that we ought to know our ſelves; I ſay, the *Queſtion* implyes it, *Know you not your ſelves?* or it ſeems to import thus much, as if it were a ſtrange thing for a Man or Woman, living under the Goſpel, and profeſſing to be a Diſciple of Jeſus Chriſt, for him to be ignorant of his eſtate, as he ſtandeth related to Chriſt, and as he ſtands related to Eteruity: What, don't you know your ſelves yet? don't you know

your Hearts yet? have you been ſo long under the Goſpel, hath your Heart been brought ſo often to the Touch-ſtone, hath Chriſt ſo often had his Fan to winnow you, and *do you not yet know whether you are Gold or Droſs?* whether you are Wheat or Chaff? that's the meaning of the *Apoſtle: It is a ſtrange thing, that you don't know whether Chriſt is in you*, or the Devil in you: Whether Faith and Grace is in you, or whether Sin and Corruption is in you: 'Tis a ſtrange thing.

But, *Why was it ſo ſtrange?* Why, it ſeems in the dayes of the *Apoſtle*, the Churches ordinarily knew themſelves; they did know whether they did believe, or whether they did not believe; whether Chriſt was in them or not; moſt did ſo, and if any did not ſo, the *Apoſtle* counted them a wonder: Don't you know your ſelves?

But for the farther opening of it:

Firſt, I ſhall ſhew you what the *Apoſtle* here meaneth by *our SELVES.*

Secondly, What he means by the *Knowing of our SELVES.*

And then I ſhall lay you down the Reaſons, *Why you ought to know your ſelves*; and then I ſhall call to remembrance *what Rules* have already been given, by which you may come to the knowledge of your ſelves.

And *then ſee what's the reaſon that you do not know your ſelves*, after you have had ſo many means for knowing of your ſelves.

First, *What's meant by your ſelves, that we are to know?*

1. *Negatively, What is not the Self that is here meant.* And then,

2. *Affirmatively, What this Self is.*

(1.) *Negatively:* there is a *threefold Self* that the Apoſtle does not hear mean.

Know you not your ſelves?

1. *There is a corporal Self:* He meaneth *not our Self, with reſpect to our Body,* though our Body is part of our ſelves, yet he does not at all touch upon that, for that is not to the purpoſe; for it is a knowing of our ſelves, as we ſtand related to God and Chriſt: I ſay, the *Apoſtle* does not mean, Know you not your Selves? that is, *Know you not your Bodies?* that is, whether you be handſome or deformed? whether you be tall and proper, or whether you be ſhort and contemptible? or the like: That's nothing as to God, nothing as to Chriſt, nothing as to Faith; for God does not value you according to your *Bodies,* but he values you by your *Souls:* 'Tis not he that hath the faireſt and the propereſt Body, that is in greateſt account with God.

Saul was taller than all *Iſrael* in his *Body,* but yet little *David* had more of God in him than great *Saul* had.

We are apt to value Perſons by their *Bodies.* God does not value you by your Bodies, though your Bodies are part of your ſelves, yet that is not the Self that God looks after, or that you ought to look after.

When *Samuel* was ſent to anoint one of the Sons of *Jeſſe*, to anoint him King, there comes one of the talleſt, propereſt of the Sons of *Jeſſe* to him, a man of a goodly Countenance; and *Samuel* judging of him according to appearance, ſaid, ſurely the Lords anointed is now before him, but he was miſtaken, 1 *Sam.* 16. 6. *And it came to paſs when they were come, that he looked on Eliab, and ſaid, Surely the Lords anointed is before him*; Why? becauſe *Eliab* had a very goodly Countenance, was a very proper handſome man, ſurely God will make this man to be King over *Iſrael*: But ſee how God checks him, and reproves him; But *the Lord ſaid unto Samuel, look not on his countenance, or on the height of his ſtature, becauſe I have refuſed him, I have rejected him*: I value him not by his countenance, or by his ſtature; *For the Lord ſeeth not as man ſeeth, for man looks on the outward appearance, but the Lord looks on the heart*; and therefore ſaith God, bring me yon little Man, yon little Man *David*, he is the man *after my heart*, and therefore anoint him King. 'Tis no matter how contemptible thou art in thy outward man, if thou haſt but Chriſt in thee, Faith in thee, thou art beautiful, of a fair Countenance in the ſight of God; for God looks not upon the outward appearance, but upon the heart.

So *Abſalom* was a man, none ſo fair in all *Iſrael*, but he was a wicked man.

And *Jezebel* a fine Woman, a proper Woman, adorned with Jewels, and Painted her ſelf, but a curſed Woman.

God

God valueth not by the outward appearance. *Know you not your ſelves?* The *Apoſtle* means ſomething elſe than your outward man: *Paul*, that great *Apoſtle*, was a little man, ſo he is thought, a little contemptible man; ſome judging after the fleſh, contemned him; but yet he was the greateſt of *Apoſtles*, and Chriſt had not a more faithful Servant in all the World than he was.

So that, *Know you not your ſelves?* the Apoſtle means ſomething elſe than this bodily Self; you ought not to value your ſelves by your Bodies: Oh! if we are handſome, or proper, or the like, we are apt to think our ſelves ſome body: I tell thee, God does upon that account count thee no body.

2. *There is a worldly Self, which the Apoſtle here meaneth* not; that is, a man conſidered with relation to what he hath in the World, that I call a mans worldly-ſelf.

When the Apoſtle ſaith, *Know you not your own ſelves?* he does not mean, know you not how rich you are, or how beggarly you are? he does not mean a *Worldly Self*, for God does not value thee according to thy Riches or Poverty; for you know the Parable of *Dives* and *Lazarus*, the *rich Man* and the *poor*; the rich Man was in eſteem by the men of the World, but he was not with God: He was a great man among the men of the World, for *he fared ſumptuouſly every day, and was cloathed in Purple and fine Linnen*, but he was ſo vile in the eyes of God, that God thought him fit for nothing but Hell:

Though

Though he was outwardly ſplendid, and richly attired, went in gorgeous Apparel, yet he wanted Chriſt in his heart, wanted Faith, wanted Grace; he was a Graceleſs rich man, a Chriſtleſs rich man, for God thought him fit for nothing but Hell; when he died, he was Buried, and being *in Hell, he lift up his eyes, being in torments:* (you remember the *Parable*, Luk. 16. 19. *&c.*) And the *poor Man*, a contemptible man as to the eyes of ſenſe, a man not worth a Groat, a man full of Sores, a man friendleſs, lying at the gates a begging; yet God had a high eſteem of him, for when he dyed, he ſent his *Angels* to fetch him to Heaven. So that 'tis not the worldly Self that the Apoſtle ſpeaks of: God does not eſteem you with reſpect to the World.

3. *There is a Political Self*; that is, *our ſelves, conſidered with reſpect to the power, authority and dominion that we have in the World:* As, whether a man is a Ruler, or ruled; whether he is a a Governour, or governed; why, now this is a Self that God hath no reſpect to: God does not eſteem a man becauſe he is a Ruler, becauſe he is a great Man, and ſits upon a Throne, and wears a Crown: As you ſee in the caſe of *Saul*, he was *politically* a great man, a great King, but yet it's ſaid, *the Lord hath rejected thee*, the Lord hath rejected thee from being a King; the Lord did reject him, he was a man that was left and forſaken of God, a wicked man.

Well then, but *what ſelf is it then that the Apoſtle here meaneth?* why, he meaneth our *ſpiri-*

tual

tual Self: What is our ſpiritual Self? why, that is, our *Hearts*, our *Souls*: Examine thy ſelf, that is, examine *thy Heart*, examine *thy Soul.*

Don't examine thy Body, how rich thou art, nor how handſome thou art; nor with reſpect to thy Power or Dominion, to what degree of Honour and Government thou art riſen: But examine thy *Heart*, ſee how that ſtandeth related to God, ſee whether thou art *a Believer*, ſee whether *Chriſt be in thee*, ſee whether God hath given thee a gracious Heart: This is our *Self*, 'tis our *Heart* that is our *Self.*

Well! But *what's here meant by Knowing of our Hearts?*

Know you not your own Selves? that is, don't you know your *own Hearts?* why, by knowing of your own Hearts, the *Apoſtle* does mean ſuch a right underſtanding of the nature, frame and diſpoſition of our Hearts, as they *ſtand related unto God, and his Son Chriſt*; to his *Commandments*, *Promiſes* and *Threatnings*: And it ſignifieth a knowing of *our Lives and Converſations*; and withall, a right underſtanding of the *Principle* from whence our actions flow, and the *Ends* to which they tend; to know this ſo, as upon a Scripture ground to be able to make a judgment, whether we are *Believers or not*, or whether Chriſt be *in Us* or *no.*

I ſay, *Firſt*, Know *our Hearts*, ſignifies *a right underſtanding of the diſpoſitions and frames of our Hearts, what they are with reſpect to God:* He that would know himſelf, that is, know his Heart, muſt

muſt have his eye *inward:* The Fools eye, that's a gazing toward the ends of the Earth, roving upon every object without, but this is not the way to come to the knowledge of *thy Heart*; he that would know his Heart, muſt have his eye *inward*, muſt be continually poring upon his *Inward-man*, to ſee how his Heart ſtands *God-ward:* And now what do you ſay as to this? you that examine your Hearts, you that uſe to look into your Hearts, tell me, how do you find the bent of your Heart as to God? do you find within you a continued fear of his Majeſty? does your Conſcience bear you witneſs of this? do you find a continued delight in his Glory? do you find you love him? do you find you deſire him? What does your Heart ſay? do you find you can truſt him? do you find that you make him your Counſellor, that you will do nothing without his direction? How does your Heart ſtand *God-ward?* Why, by this means you come to know your ſelves, by obſerving which way your Hearts tend, which way it inclines, whether it be *God-ward* or *World-ward*, *God-ward* or *Devil-ward*, *God-ward* or *Sin-ward.*

How does thy Heart ſtand as to Chriſt? Is Jeſus Chriſt of high eſteem in *thy Heart?* I don't mean in thy Mouth, I don't ask whether thou ſpeakeſt honourably of Chriſt, but what does *thy Heart* ſay? does thy Heart eſteem of *Chriſt?* is Chriſt precious to thy Heart? does *thy Heart value him as a Saviour?* is thy Heart purpoſed to follow Jeſus Chriſt? and whatever thou forſakeſt,

and eſſence of it now

keſt, is thy heart reſolved that thou wilt not forſake *Chriſt?* you will never come to know your ſelves, till you know what the bent of your heart is, as to theſe things.

So Examine *your Hearts*, with reſpect unto the *Commandments of God, and of his Son Chriſt.* Do you heartily love them? *David* ſaith, *he delighted in the Law of God, and in his Law he meditated day and night.* Are you heartily lovers of the *Commandments* of God? you muſt know what your Heart ſays, as well as what your Tongue ſays, if ever you would be able to know your ſelves; do you love to meditate on his Commandments? is it all the care of your Hearts to keep his Commandments?

So, *What does thy heart ſay, with reſpect to the Promiſes of God?* As the Promiſe of Pardon of Sin, of Adoption, of Glorification; Doſt thou *love the Promiſes?* does *thy heart* love them? does *thy heart* cloſe with them? does *thy heart* embrace the Promiſes? Are the Promiſes like Cabinets full of rich Jewels? doſt thou embrace them as thy riches? canſt thou ſay, I would not leave this *Promiſe of Remiſſion of Sins for a World?* nor the Promiſe of *Eternal Life* for a World; how doſt thou value theſe Promiſes? are they golden Promiſes to thee?

If one ſhould give thee an Eſtate of Ten thouſand a Year, and ſhould give you the Writings for conveying of this Eſtate? how would you value thoſe Writings? you would not loſe them for Ten thouſand pounds; why? why! becauſe they

give

give me title to more, that is, Ten thouſand a Year: So are the *Promiſes*, they are the Writings whereby God makes over to thee Himſelf, and Eternal Life. What eſteem haſt thou of them; when thou doſt read them, do they pleaſe thee? when thou heareſt of them, do they delight thy heart?

Again, *What's the bent of thy heart, as to the Threatnings of God?* when God threatens to forſake thee, to leave thee, to take away his Spirit from a People, and threatens Hell, and Wrath, and Damnation, and to baniſh you eternally from his preſence; what do your hearts think of theſe things? does your heart tremble to think, what if I ſhould be one of thoſe that God will leave? that God will forſake, and draw his Spirit from, that ſhall be thrown into Hell, and baniſhed eternally from his preſence? I know your Tongues are ready to ſay, 'Tis a terrible thing to be damned; but is your heart affected with fear of damnation? What does your Heart ſay to theſe things?

Now according to what you know of *your heart*, and its *bent and frame*, with reſpect to *God and Chriſt*, and the *Commandments*, and *the Promiſes* and *Threatnings of God*; from this you take a judgment of your ſelves.

What is the judgment that we are to take of our ſelves? why, by this you judge whether you do believe, or whether you do not believe? whether Chriſt is in you, or whether he is not in you? This is *one* way to know your hearts, if you would know *what your eſtate is, with reſpect to Eternity*;

and eſſence of it more

Eternity; for if the heart be not *God ward*, *Christ-ward*; if it does not delight in the *Law* of God, and does not embrace his *Promises* as rich treasures; does not fear and tremble at his *Threatnings*, thou mayest judge that *faith is not in thee*, that *Christ is not in thee*: for, where Jesus Christ *dwelleth in a heart*, he causeth all this; He setteth the Heart *God-ward*; before Christ comes into the Heart, 'tis set *World-ward*, *Devil-ward*, *Sin-ward*; but when he cometh, he turneth the Heart about; he turns it *God-ward*, and *Heaven-ward*; the longings are all that way; there's thy treasure; there's thy delight, there's thy glory; all thy care is to please God.

Know your selves; Now they that would know *themselves*, must always be looking *inward*.

Well, But now, say you, *Why must we thus know our selves?* I shall give you these *Reasons for it.*

First, *Know your selves*; labour to *know your Hearts*; Labour to know the state and condition you are in, whether *Christ* be in you, or whether He is not; whether Faith is in you, or whether it is not. But *Why?* why! because untill you *know your selves*, you do not know how you stand in relation to God; that is, you do not know, whether God *Loves*, or *Hates* you.

Secondly, *You do not know whether the Duties you perform, are accepted, or rejected.*

Thirdly, *You do not know what will become of you when you die*, whether you shall be *saved*, or whether you shall be *damned*; till you know your selves,

ſelves, you cannot know theſe things; for the knowledge of Gods thoughts of you, dependeth upon the Knowledge of your ſelves; therefore you ſhould be acquainted with your ſelves, ſhould *know your ſelves.*

Firſt, I ſay, *till you know your hearts,* you cannot tell whether God *loves, or hates you*; you can't make a judgment of that, except you know that *Chriſt is in you, that Faith is in you,* you cannot conclude that God *loves* you; for 'tis certain, God does not love any one, whoſe heart is not ſanctified, whoſe heart is without Faith, whoſe heart is without *Chriſt.*

I tell thee, God judgeth of thee, according to thy Heart; by outward things we cannot judge of Gods love or hatred to us: Thou canſt not ſay, God loves thee becauſe thou art rich; thou canſt not ſay, God loves thee becauſe thou art healthy and ſtrong, or becauſe thou haſt all the pleaſures and delights of the Fleſh; Nor canſt thou ſay, that God loves thee becauſe thou art poor, becauſe thou art afflicted; for God does hate the rich, and God does hate the poor; that is, thoſe that are wicked, and are rich, but Chriſtleſs, graceleſs; and God does hate the poor that are Chriſtleſs, and Graceleſs.

Thou canſt not know by thy riches, or poverty; handſomeneſs, or deformedneſs, whether God *loves* thee.

But when thou comeſt to know *that thy heart is ſanctified*; when thou comeſt to know that *Jeſus Chriſt* is in thee; *that thou* art a Believer, then

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then thou comeſt to conclude; I know now that God *loves* me, I am a Son of God, and he is my Father; that notwithſtanding all my paſt ſins, I am his Child, *mine iniquities are blotted out*, and when I die I ſhall have a place among *the ſanctified ones.*

Now my Brethren, Is it not worth our labouring to *know our ſelves*, when upon it dependeth our knowing, *whether* or no God loves us?

Till you know the frame, and bent, and diſpoſition of your heart; till you ſee whether your Heart (as the Needle of the Mariners Compaſs generally tendeth toward the *North,*) ſo, I ſay, till thou doſt know that thy Heart is generally (like that Needle) pointing *God-ward*, and *Chriſt-ward*, and *Heaven-ward*; untill thou com'ſt to know that this is the *bent* and inclination of thy Spirit, thou wilt never know whether God loves thee or no. 'Tis true, as the Needle hath ſometimes a ſhaking, and is not ſetled; ſo thy Heart, through temptation, hath inclination to Sin, and to the World. But ſtill, if it be a Heart wherein Chriſt dwells, a Heart wherein Faith dwells, the bent and inclination of the Heart is generally *toward God*, and his Son *Jeſus Chriſt.*

Secondly, *If thou doſt not know thy Heart, thou doſt not know whether God accepteth thy offering or not:* Now, what an uncomfortable thing is it to bring thy Offering to God every day, and not know whether God accepteth it or no. You know *Cain* brought an Offering, and *Abel* brought an Offering; but *Cain*'s was *rejected*, and *Abel*'s

was *accepted:* So thou comeſt every day to God with thy Prayer, and thy Thankſgiving; thou comeſt privately (in thy Family) and publickly (with the Lords People,) wouldſt thou know now, whether thy Offering be the Offering of *Cain*, or of *Abel?* If thou wouldſt come to know that, *know thy ſelf*, know thy Heart: Know you not your ſelves? examine which way does *thy heart* tend, when thou comeſt with thy Offering to the Lord; is thy Heart *right toward him?* if thou doſt not know that thy Heart be right in all this, thou wilt never be certain that thy Prayers or Praiſes are accepted of God: Oh! therefore *examine your ſelves, try your ſelves, prove your ſelves:* What! don't you know your Hearts? don't you know the bent of your Hearts, whether they are *Heaven-ward*, or *Hell-ward?* Oh! that People did but inquire into their Hearts, they might doubtleſs come to a better knowledge of them, than ordinarily they do.

Thirdly, *Thou doſt not know what God will do with thee, as to Eternity, except thou knoweſt thy Heart.* Wouldſt thou know now, if thou wert to die, whether or no thou ſhouldeſt be ſaved, or damned? I'le tell thee how, *know thy Heart*, and thou ſhalt know that; for thou muſt receive ſatisfaction as to that point from *thy ſelf:* Look *inwardly*, Man, and there thou ſhalt ſee, either that thy name is written in the Book of Life, or elſe thou art yet under the black mark of Reprobation. If thou ſeeſt nothing but blindeſs of mind, ſearedneſs of Conſcience, hardneſs of Heart, diſpoſition

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tion to ſin, delight in wickedneſs and ſin, and a heart bent to do that which is contrary to the mind and will of God, thou mayeſt ſee thy doom; then *Chriſt is not there*, *Faith is not there*; What then! why, if thou dieſt ſo as thou art, like the Devil in *thy heart*, thou ſhalt be like him in *thy puniſhment*.

So, wouldſt thou know whether God will juſtifie thee at the great day? look into thy heart; Canſt thou ſee the *Image* of Chriſt in thy Heart? canſt thou ſee *Grace* in thy Heart? *breathings* after God? *Longings after* God's glory, that thou mayeſt glorifie him, and ſee others glorifie him? never fear thy being damned; for God will never throw to Hell one that hath his *Image* upon him. So that from hence you may gather, what's the reaſon that there are ſo few Chriſtians come to that ſtate of Aſſurance that is ſo much ſpoken of? I tell thee, if thou wouldſt know *thy condition*, thou needeſt not deſire the wings of a Dove to fly to Heaven to ſearch the Rolls there, to ſee if thy Name be written in the Book of Life; no, no, thou needeſt not go ſo far; look but into *thy ſelf*, Man, and thou mayeſt ſee whether thy Name is written in the Book of Life, or whether thou art a Reprobate. Oh! therefore, if you would put that *great Queſtion* out of doubt, be much in contemplation *of thy heart*; conſider thy Heart; when thou art *praying*, conſider not ſo much what thou ſayeſt, as what thy Heart does; and when thou *praiſeſt*, conſider if thy Heart be affected with the Praiſes of God; and when thou *hearest*, conſider, is

thy Heart affected with the Word that thou heareſt; here thou mayeſt come to make a judgment of *thy ſelf*; and by this thou mayeſt know whether or no thou art *Beloved?* whether thy Offering ſhall be *accepted?* and whether *thy Perſon* ſhall be *ſaved?*

And, as *God* will approve, or diſapprove you by *your heart*, ſo will *Jeſus Chriſt* too; he would have all his Chruches to know that he is a *ſearcher of Hearts*, and that he will deal with every Man and Woman (profeſſing godlineſs) according to *their Hearts*, not according to their Profeſſions, *Rev.* 2. 23. *I will kill her Children with death; and all the Churches ſhall know that I am he that ſearcheth the reins and hearts: and will give unto every one of you according to your works.* Well, that's *one reaſon.*

Secondly, *You ought to know yourt hearts*; that I mean, by knowing *your ſelves*; becauſe except you *know your hearts, you will never know any thing of Religion as you ſhould know*; You may come to School here year after year, and ſit down here, and hear a hundred Sermons, but you will never underſtand either the myſtery of Iniquity, or the myſtery of Grace, till you *know your hearts*; if you know not your hearts, you know nothing of the things of God; you are meer ſtrangers to them; If you talk of the things of God, till you know your Hearts, you talk like Parrots, you do not conceive the nature of the things you talk of: *How does that appear?* Why,

Firſt, *Thou doſt not know, as thou ſhouldſt do, the Nature of Sin, nor the Nature of Grace,*

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in the Life and Power of it, till thou comeſt to know thy Heart.

Know your Hearts! what, *don't you know your ſelves?* Why!

Firſt, *If thou art a wicked Man, thou ſhalt never know the Nature of Sin* as thou ſhouldſt, ſo throughly as when thou comeſt to *know thy heart*: Thou readeſt ſeveral deſcriptions of the nature of Sin, and the evil of it, and the provocation of it againſt God; and thou readeſt many examples of Sinners; of *Cain* a Murderer, and *Pharaoh* a hard hearted King; and *Judas* a Traitor: Many examples thou haſt in Scripture of wicked Men; and I may ſay, this is a thing without-Book, till thou comeſt to *read it upon thy heart*; for when God enlightneth thee ſo, as to know *thy heart*, thou ſhalt read all thoſe things legibly engraven *there*: Doſt thou read of the enmity to God, and enmity to his Righteouſneſs; there thou ſhalt ſee it *upon thy heart*: Oh! thou ſhalt ſay, I have read of it in the *Bible*, now I ſee 'tis here in *my heart*: what rebellion do I ſee in it againſt God and Chriſt, and his Righteouſneſs? thou readeſt in the Bible concerning a bloody *Cain*, thou mayeſt read it in a bloody, wrathful, angry heart; thou wouldſt have been a *Cain*, and mighteſt have had thy hands reeking in the blood of thy Brother, or Siſter, had it not been for reſtraining Grace. And there's *Judas*, the Story of *Judas*, that Traitor, thou mayeſt read in *thy heart*; and the Story of hard-hearted *Pharaoh*; and *Jezebel*, that proud, that Idolatrous Woman; thou mayeſt

read in *thy heart*, that when God giveth thee the skill of turning over the Volume of thy own Heart, thou wilt ſee a bloody *Cain*, a treacherous *Judas*, a hard-hearted *Pharaoh*, a proud *Jezebel*; thou wilt read them all upon *thy own heart*: And this is the *reaſon* that ſo few of you are brought over with ſorrow and lamentation to *Jeſus Chriſt*; crying, Good Lord! ſave me! I am undone without thee! When wilt thou cry out ſo? why, when God does ſhow thee the wickedneſs and abominations of *thy heart*. Alas! there are many of you, think you could not murder; no, not you! and there have been many, I believe, have thought ſo; thou art but like a Wolf, or a Lyon in Chains, till *Chriſt* comes *into thy heart*, thou art no better than a *Child of the Devil*; 'tis all in thy nature, and thou wilt never confeſs this truly and heartily, till God makes *you know your ſelves*.

And neither will the *Doctrine of the Goſpel*, the *Doctrine of Grace*, be ever underſtood, till you know your Hearts. There is never a ſanctified Man or Woman, but the *whole Goſpel is tranſcribed out of the Bible upon his heart*; Here *Chriſt* is preached, and thou wilt find him in *thy heart*, if thou art one of Gods Children; and in this *Bible* thou readeſt of *an holy Spirit*, a ſanctifying and a ſealing Spirit, and thou mayeſt find him in the ſanctifying and comforting of thee, and ſealing thee up to the day of redemption; look into thy heart, thou wilt find the Seals of the Spirit, the Seals of the Holy Ghoſt *upon thy heart*: And in the Scripture you read of *Repentance*, and when thou

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thou art converted, thou ſhalt ſee the Doctrine of *repentance upon thy heart*, and the Doctrine of *faith upon thy heart*, and the Doctrine of *mortification upon thy heart*, and the *comfort of Gods People upon thy heart*.

I ſay, till you *know your hearts*, *you know nothing* as you ſhould, neither Sin, nor Righteouſneſs, in the life and power of it, till you come to be acquainted with your own hearts.

But *another reaſon why you ſhould know your own ſelves*; that is, the frames of your heart, *becauſe you cannot but live in Sin*, very great ſins againſt God, *except you know your hearts*; for, there are ſeveral Duties that you are obliged to, that you will never be able to Perform, till you know your hearts. As,

Firſt, *Art thou a ſanctified man, or art thou not ſanctified?* is Chriſt in thee, or is he not in thee? art thou a Believer? if thou doſt not know that he is in thee, that Faith is in thee, that Grace is in thee, *thou wilt never be able to render thanks to God, and his Son Chriſt, for that great Gift that he hath beſtowed upon thee, till thou knoweſt thou haſt the Gift*: thou art perhaps, praiſing God every day for thy Bread, and Cloth, and Reſt in the Night, and the like; and doſt thou not as conſtantly praiſe God for ſanctifying thy Nature, *changing thy heart*, for pulling thee as a Firebrand out of the fire, and writing thy name in the Book of Life; no ſayſt thou, I do not, becauſe I am not ſure he hath done this for me; and by this means of thy ignorance

thou robbeſt God of his glory; thou doſt not thank him at all for them, becauſe thou doſt not know whether he hath given them unto thee, or no: Oh! my Brethren, take heed of robbing God of the glory due to him, for the greateſt bleſſing that ever he beſtowed upon thee.

But art thou an unſanctified Man, Chriſtleſs, Graceleſs, *till thou knoweſt thy heart, thou wilt not be able to do other duties:* If thou art Chriſtleſs, graceleſs, and impenitent, when thou knoweſt ſo much, 'tis thy great Duty to look after *Chriſt*, Faith, and Repentance; but till thou comeſt to know that thou wanteſt *Chriſt*, Faith, and Grace, thou wilt never make enquiry after *Chriſt*, after Faith, and after Grace; but wilt go on in a blind preſumption that thou haſt them.

And upon this account, you are *to know your hearts:* For, *If thou art a godly Man, thou robbeſt God of his Glory due to him, for making thee ſuch.* And if thou art a *Wicked man*, thou cutteſt thy ſelf off from looking after *Chriſt*, Faith, and Grace.

Again, Thou oughteſt *to know thy heart, becauſe elſe thou art Injurious to thy heart, thou wrongeſt thy ſelf in point of Comfort.* If Chriſt is in thee, he would not have thee of a ſad heart, but he would have thee rejoyce in him; yea, evermore rejoyce in him; he hath call'd to his Prophets, and ſaid, *Comfort ye, comfort ye my people:* He takes care that your Comfort ſhould be continued to you; *Be of good Comfort.* Now I tell thee, till thou comeſt to know thy heart, the

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bent and diſpoſition of it, whether it is *God-ward* or *World-ward*, *God ward* or *Devil-ward*, *God-ward* or *Sin-ward*; till thou knoweſt this, thou wilt never be able to take comfort, but wilt live a ſad comfortleſs life, and wilt be always queſtioning whether Chriſt and thou art related; and when thou dieſt, thou knoweſt not whether thou ſhalt be ſaved or damned: what a heartleſs, what a comfortleſs life is this? Oh! therefore, as you value your *own Comforts*, look well to your hearts, that you may be able to know aſſuredly, whether *Chriſt* be *in you*, whether you be *in the Faith.*

Well, But ſay you, you have told us there's a great deal of *reaſon* that we ſhould know our hearts, and have given us ſome *General rules* by the way, to know whether our hearts are *God-ward*, *Chriſt-ward*, *Heaven-ward*; or *Devil-ward*, *Sin-ward*, and *World-ward:* But we would have ſome more *particular Rules.*

For this, I will only deſire you to remember the *former Rules* I gave you.

As *firſt*, Remember what I ſaid upon that Subject, of *Chriſts dwelling in you.*

How ſhall we know *whether Chriſt be in us?* Why!

Firſt, You may *know it by this*, *is his Nature in you? &c.* as before on that Subject of *Chriſts dwelling in us*; and of that, *of Faiths being in us.*

I ſhall here omit them, they being at large already ſet down; As firſt, for that of *Chriſts being in us*; Which is,

Firſt, *His Nature being in us.*

Secondly

Secondly, *His Spirit being in us.*

Thirdly, *By his Kingdom being in us.*

Secondly, *Concerning FAITH*, true Faith; the Characters of which we have before laid down.

And after all this, I am afraid many of you will go away, and be as *Ignorant of your ſelves* as ever you were: If one ſhould come to you, and ſay, *Do you know your ſelves?* what anſwer couldſt thou make? if he ſhould ſay, Thou haſt been a hearing yonder, a whole hour, and above, and haſt been preſſed to know thy ſelf; and haſt been told the great *danger* not to know thy ſelf, and what a *comfortable* thing 'tis to know your ſelf: What couldſt thou anſwer to this queſtion? *Doſt thou know thy ſelf?* I am afraid ſome of you would ask me what do I mean? I have ſhown thee what *Self* is; and what 'tis to *Know Self:* And have been uſing *Arguments* to preſs thee, and I have given thee *Rules* to know thy ſelf by; and now thou ſayeſt, what do I mean? why, I will tell thee; when I ſay, *Doſt thou know thy ſelf?* I ask, is *Chriſt* in thee, Man, or no? art thou able to ſay, he is *in me*, the holy heavenly Nature of *Chriſt* is in me, the humble meek Spirit of *Chriſt* is in me, the Kingdom of *Chriſt* is in me: Canſt thou ſay ſo? or canſt not ſay ſo? perhaps ſome of you may be convinced, I have *not the Nature of Chriſt* in me; I have not the *Spirit of Chriſt* in me; the *Kingdom of Chriſt* in me: Why! I will ſay, Oh! thou Man (where ever thou art) *Fly, fly to the City of Refuge*, leaſt the avenger of Blood over-

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over-take thee; for thou wilt certainly die, if thou doſt not fly to the City of refuge; fly to the Lord *Jeſus Chriſt* by Faith and Prayer, pray him to take poſſeſſion of thy heart, to ſanctifie thy heart, to give thee true ſaving Faith; if thou doſt not, even the avenger of Blood will overtake thee, and thou muſt die the death; if Chriſt is not in you, if Faith is not in you, you are Reprobates: Oh! fly to the Lord *Jeſus Chriſt*, fly to him in Prayer; pray him to be merciful to you poor, blind, graceleſs Creature: Oh! do thou King of Glory, enter into me, that I may ſay, thou art *in me*, as well as others.

And as for you that are the *Lords people*, that walk in doubting, you that are the *Children of light*, that *you ſhould not know your ſelves!* what a ſhame is it? what have you been doing all your days? *what, don't you know your hearts?* 'tis no wonder that the wicked ones of the Earth don't know their hearts; for, the God of this world hath blinded them, but the Lord hath enlightned you; they are aſleep, you are awake; they are dead, you are alive. A ſtrange thing! that you ſhould not know your hearts!

Why, But perhaps (ſay you) I ſpeak to you that are the Lords People, *we do acknowledge, and would take ſhame to our ſelves*, 'tis our ſhame, we have examined our hearts, and don't know how to paſs a judgment of our ſelves upon our ſelves, and *what ſhall we ſay to theſe things?* we walk in confuſion all our days, we pray, and hear, and watch, and mingle Sin with our Duties; what

ſhall

ſhall we do? we walk in the dark; Why, my Brethren, 'tis a lamentable thing that you ſhould walk in the dark; 'tis a ſad thing that Chriſt ſhould be in you, and you not ſee him; that you ſhould have ſuch a rich Jewel of Faith and Grace, and ſhould not know that you have it; that God ſhould be *robbed of the Glory of the Gift*, and you *of the Comfort of the Gift*, is a ſad thing; and therefore you have cauſe to bewail it: But ſay you, *how ſhall we help it?* why, I tell you, *Examine your ſelves*; But ſay you, we have: I, but *have you done it often?* have you done it daily? is your eye continually upon your ſelves? are you often, are you daily, are you as it were hourly making reflection upon your own hearts and ways? How is it now? how does my heart ſtand toward God in this action? have I done well or ill? and do you upon the trial find, that for the moſt part your hearts are ſincerely ſet upon God, upon Chriſt, and Grace, and you deſire nothing ſo much? does your heart and conſcience give you anſwer to this, that 'tis your *general deſire to pleaſe God in all things?* Why! why ſhouldſt thou doubt? why ſhouldſt thou ſcruple? Fleſh and Blood never put this in thee, this is not the *Old Man*, this is the *New Man*, for the old Man is at enmity with God? how comes it to paſs, that thou art friends with God, and moſt of all deſirous to pleaſe him? this muſt needs be the *New Man*.

But if thou liveſt in Sin, and loveſt it, and pleaſeſt thy ſelf in it; and when thou haſt ſinned, careſt

and eſſence of it more

careſt not for it, and troubleſt not thy ſelf for it; this is an argument that the Devil hath blinded and ſeared thee, that the Devil hath ſet the black mark of *Reprobation* upon thee.

But I ſpeak to them that are otherwiſe diſpoſed, who for every idle word they ſpeak, they are troubled, and for every vain thought they are grieved; that make it their buſineſs to keep their thoughts, words and actions, regulated by the Word of God, this muſt be from above.

But ſay you, *Though I have taken a great deal of care about examining my ſelf; I am not yet ſatisfied:* Why, the *Reaſon* is, thou *doſt not earneſtly beg the Spirit* that ſhould enlighten thee, and clear this up to thee: Alas! if thou beareſt witneſs of thy ſelf, thy witneſs will be falſe; but when there comes in a witneſs beſide thy own Conſcience, and greater than thy own Conſcience, and that's the Spirit, and enlightneth thee, and ſhews the *grace*, the *nature*, *Spirit*, and *Kingdom* of *Chriſt* in thee, and does firmly perſwade thee that thou art a Child of God; then thou wilt not doubt of it.

Now, perhaps thou haſt not been earneſt with God, to give thee *that Spirit* of ſealing, to bear witneſs that thou art a Son of God; or elſe thou takeſt up with deſire of the Spirit of Sealing, and doſt neglect *Examining*; or thou doſt *examine*, and doſt neglect praying for the *Spirit of ſealing*, and then 'tis no wonder that you are not ſatisfied: But put them both together, let it be your work night and day to *examine*, and then conſtantly

conſtantly *pray* to God for *that Spirit that may ſeal you up to the day of redemption*, that may *bear witneſs with your ſpirits, that you are the Children of God:* Oh! what comfortable lives will you live, when that great doubt is reſolved; it will make *Duties* ſweet to thee.

Firſt, *Prayer*, thou wilt go to God as *a Child to a Father*; praying times will not be ſuch burthenſome times as they uſed to be; thou wilt be certain thou ſhalt be anſwered, for God will deny his Children nothing that may be for their good; Oh! then, what a comfort is this, that whenever you go to God, you may have what you will of him. It will make *hearing and reading* ſweet to thee; every promiſe that thou heareſt or readeſt, thou wilt be able to ſay, This is mine; when thou readeſt of remiſſion of Sins, or Adoption; when thou readeſt or heareſt of Heaven, (or the like) thou wilt be able to ſay, This Pardon is mine, this Adoption is mine; this inheritance of the Saints in light, is mine. Oh! that for the future we may be more buſie in ſtudying our own hearts, in ſeeing what the bent of them is, whether it is *God-ward*, or *Devil-ward*, *Heaven-ward*, or *Hell-ward?* that you and I may be more taken up in ſtudying our hearts, that ſo we may come to the knowledge of our ſelves, that we might not be *Ignorant of our ſelves*; for 'tis a ſhame that we ſhould be ignorant of our ſelves; What, *don't you know your ſelves?* ſaith the *Apoſtle*, *know you not your ſelves?* how! that *Jeſus Chriſt is in you except you are Reprobates.*

The ſecond Duty remains, which God hath bound you upto, *with reſpect to the two great Concernments in the Text*, to wit, *of Faith's, and of Chriſt's being in you.*

The firſt Duty was, *Know your ſelves*; endeavour to know whether Chriſt be in you, whether Faith be in you?

The ſecond is, *Examine your Selves, that you might come to the knowledge of your ſelves.*

I would ſpeak now to your *great Duty of Examination.*

It is your Duty to have Chriſt in you, and to have Faith in you.

Secondly, 'Tis your Duty to *know that Chriſt is in you*, and that *Faith is in you.*

Thirdly, It is your Duty, *That you ſhould Examine your ſelves*, that you might know whether Faith be in you? and whether Chriſt be in you? *Examine your ſelves, prove your ſelves, know you not your own ſelves?* what, are you ignorant of your ſelves, as to theſe matters of which I ſpeak? that is, whether you are Believers or no? whether you are Chriſtians or no? whether you are ſo in truth? whether you are ſo in reality?

The *Doctrine* ſhall be this;

That the only ordinary means of coming to a certain knowledge, whether Jeſus Chriſt be in us, whether Faith is in us, to know whether we ſhall be ſaved or damned? the only ordinary means to know this, it is, by Examining of our ſelves.

That's the *Leſſon* that I would teach you; that's the

the meaning of the *Doctrine*. I would teach you this *Leſſon*, *That the only ordinary means to know*, whether Chriſt is in us, and whether Faith is in us, and ſo whether we are in a ſtate of Salvation or Damnation; *it is by Examining our ſelves.*

Surely, there are none here that do believe there is an Eternity of Life, and an Eternity of Death, but would be glad to *know whether of theſe is your lot*; whether (if you ſhould die) you ſhould be ſaved, or whether you ſhould be damned? I tell you, if you would know that, you muſt ask, *Do I believe or not? is Chriſt in me or not? does Chriſt dwell in me, or the Devil?* If Chriſt dwell in thee, thou ſhalt be ſaved; if he liveth in thee by Faith, thou ſhalt be ſaved; but if not, if thou dieſt without him, thou ſhalt be damned.

But ſay you, *May we come to a certainty of this, to know whether Chriſt be in us or no?* Yes; how ſhall we come to know it? why, *by Examining of your ſelves*; if you would know it, you muſt ſet your ſelves to this Duty of *Self-Examination*; try your ſelves throughly, whether Chriſt be in you or no, and then you ſhall eaſily know whether you ſhall go to Heaven or Hell.

I ſay it is the only *Ordinary* means of knowing whether we have Faith or no, whether we have Chriſt or no?

I know there is an *Extraordinary* way of revealing this, but it is very rare; for *Daniel* had it revealed to him *extraordinarily*, that *he was a man beloved of God*: that's the great thing you are enquiring

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quiring after: May I be ſure that I am beloved of God? you ſhall ſee God reveals it to *Daniel* extraordinarily by an Angel; *Dan.* 9. 22. *Gabriel* came to him, (ver. 21.) that was the Angel of the Lord, *And he informed me, and talked with me*; thus the Angel did; *and ſaid, O Daniel, I am now come forth to give thee skill and underſtanding. At the beginning of thy ſupplications the commandment came forth, and I am come to ſhew thee: for thou art greatly beloved:* Oh! what a heart-gladding meſſage would this be, if God ſhould ſend an Angel from Heaven to tell you, you are Men and Women greatly beloved; if an Angel ſhould come into your room when you have been at Prayer, as *Daniel* was, and laying open your caſes to the Lord with ſighs and tears, and for an Angel to come and ſay, O Man! O Woman! greatly beloved: now *Daniel* was certain God loved him, becauſe it was extraordinarily revealed to him. And ſo *Paul* might know that he was an Elect Veſſel, from an extraordinary revelation, (but now God does not deal with his People after this manner.) *Paul* might have known that by *Annanias*, for *Jeſus Chriſt* told him that *Paul* was an Elect, choſen Veſſel, a precious Veſſel, *Acts* 9. 15. the Lord ſending *Annanias* to *Paul*, for *Paul* was juſt now Converted; *Annanias* made ſome ſtick at going, for he heard that *Paul* was a great Perſecutor; why, ſaith the Lord to him, to take away his ſcruple, *Go thy way: for he is a choſen veſſel unto me:* now here God revealed it from Heaven unto *Annanias*,

who might very well have told *Paul* of it, might have acquainted *Paul* what God ſaid.

But ſayeſt thou, *God never ſaid ſo to me, that I was a choſen veſſel*; we never had an Angel ſent to tell us, that we are Men as *Daniel*, greatly beloved of the Lord; why, though we have not had this *extraordinary* way of revealing this great ſecret to us; yet I tell you, there is an *ordinariry* way by which God hath appointed, that we may all of us come to the knowledge of it.

Wouldſt thou know whether thou art *greatly beloved of the Lord*, whether thou art a choſen Veſſel? why, *Examine thy ſelf, prove thy ſelf*; this is the *ordinary* way.

By a ſerious, through, ſtrict *examination of our ſelves*, we may all come to know whether Chriſt is in us, whether Faith is in us or no? whether we are Believers or Unbelievers? and ſo whether we are in a ſtate of Salvation or Damnation? whether if we ſhould die this night, before the Sun ſhine again upon us, whether we ſhall go to Heaven or Hell?

God can, if he will, reveal this to you from Heaven, by an *extraordinary* manner; ſo if he would he could feed you as he did *Iſrael*, with *Manna*, without your plowing, ſowing, reaping, and the like: But God won't give you your Bread without plowing, ſowing, reaping, toyling and ſweating. So God will make you work with him for Grace; and make you work with him to find out whether you have Grace. He could give thee Grace without thy doing, as it were,

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were, any thing; and when thou haſt it, he could make thee know it: But he will make thee to *examine thy ſelf, to prove thy ſelf*, and bring thy ſelf to the Touch-ſtone, and throw thy ſelf and all thy ways to the Fan to winnow thee, to ſee a difference between the Chaff and Wheat that is in thee; he will make thee take pains for it. This is the *ordinary* way whereby thou mayeſt know what condition thou art in.

Theſe things I ſhall ſpeak to in opening of it.

First, *I ſhall ſhow you the Reaſons for which, I ſay, 'tis your Duty to exaimine your ſelves.*

Secondly, *I ſhall ſhow you the Rules by which you ought to examine your ſelves, to meaſure your ſelves.*

Thirdly, *I ſhall ſhow you the Fit Times, and Seaſons, and Opportunities of trying, and proving, and examining your ſelves*; all times are not alike to try your ſelves.

Fourthly, *I ſhall ſhow you after what Manner you ſhould Apply your ſelves to theſe Rules, that you* might come to the knowledge of your ſelves.

First, *For the Reaſons of the Point.* But is it our Duty to examine our ſelves? Yes; *why is it ſo?* The firſt is from Gods commandment; *God will have it ſo.*

Why, you read that the *Apoſtle* biddeth *you examine your ſelves*; but whatever the *Apoſtle* biddeth you do, you muſt ſuppoſe *God* bids you do;

for 'tis God ſpeaks by the Apoſtle; the Holy Ghoſt ſaith it in the Apoſtle; *Examine your ſelves*, ſaith *Paul*; *prove your ſelves*, ſaith *Paul*; the meaning is, *Examine your ſelves*, ſaith God; *Prove your ſelves*, ſaith God.

But ſay you, *Why will God have it ſo?* (why, *Gods Commendments are all reaſonable Commandments.)* I will tell you why, *Becauſe you that are his Children, to whom he hath given Grace, he would have you know it*, that you have Grace; and why ſo? It is for two Reaſons, *One is for your Comfort*, and the *other for his Glory:* God would not have you loſe the *comfort* of your Graces; nor he would not loſe the *glory* of your Grace.

God hath, like a Father, ſecretly hung a Jewel about your neck, and bid you unbrace your ſelves; what to do? that you might find that Jewel that he hath hung there; becauſe while its hid and ſecret, you han't the *comfort* of it; God han't the *praiſe* of it.

O won't you unbrace your ſelves, unbutton your ſelves, to ſee whether God hath hung that Jewel there or no? whether Chriſt is there or no? whether Faith is there or no? I tell thee, it is a Jewel more worth than a World. Alas! there are many of you go mourning and pining, as though God had done nothing for you; alas! it is a miſtake, God hath done a great deal for you. But you won't take the pains to ſee what he hath done for you; you won't bring your ſelves to the trial: Oh! how much honour does God loſe! his People are always crying for Grace, and Love, and Favour, and God hath given it them, and they never

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never give him praiſe. No wonder then, that *God* commands thee to *examine thy ſelf, to try thy ſelf.* Well, that's one Reaſon.

Secondly, Another Reaſon why you ſhould *examine your ſelves*, to ſee whether you have Faith or no; to ſee whether you have Chriſt in you or no; is, becauſe of the great advantage you may have by it, *peace, quiet, and ſettlement.*

But how ſo? why, thus; when once you are aſſured that you have Faith, and that you have Chriſt, and that you have Grace, your minds won't only be ſatisfied as to that; but your minds will be ſatisfied as to many other things of great importance; *as what?* As concerning the Goſpel that you have heard, and the Miniſters that you hear, and the Ordinances that you enjoy, whether they are indeed of Chriſt? why, how will the knowledge of my ſelf, that I have Faith, and that I have Chriſt, ſettle me, as to them? why, thus, when thou knoweſt that thou haſt Faith, and that thou haſt Chriſt, thou wilt ſay, how came I to this Faith, and how came I to this Chriſt? and thou findeſt thou haſt received Chriſt by *attending upon the preaching of the Goſpel of Chriſt*, by lying under the Miniſtry of Chriſt, by enjoying and uſing the Ordinances of *Chriſt*, I came to have Faith and Chriſt; I ſay, by *theſe means.* What follows then? then I am ſure the Goſpel I hear is a true Goſpel, and the Miniſtry I hear is a true Miniſtry, and the Ordinances I uſe are true Ordinances. And what's the uſe of this? this would ſettle thee, when ma-

ny cry, here is Chriſt, and there is Chriſt; and here is Chriſts Miniſtry, and there is Chriſts Miniſtry; and here's Chriſts ordinances, and there's Chriſts ordinances.

Now this would ſettle thee, haſt thou Chriſt in thee? is his *Nature* in thee? is his *Kingdom* in thee? haſt thou been *new born* in this way? this ſettleth thee; let the World go which way it will, I am ſure I am right; Why? why! becauſe I have got Chriſt here, I have got Faith here, I am ſure I am right.

And it is this way that the Apoſtle goes to *prove himſelf an Apoſtle*, and that the *Goſpel he taught was a true Goſpel*; they queſtioned his Apoſtleſhip; why, ſaith he to them in this *Epiſtle*, ſince you ſeek a *proof of Chriſts ſpeaking in me*; you put me to prove, whether Chriſt ſpeaks by me? whether I am an Apoſtle ſent by Chriſt? whether I preach the true Goſpel or no? you put me to prove my Miniſtry; pray *prove your ſelves*, is Chriſt in you? is Faith in you? if you have Faith, if you have Chriſt, you had them *by the Goſpel I preached*; and if you had them by the Goſpel I preached, then my Goſpel is of Chriſt, and then *I am a Miniſter of Chriſt*.

And would you know the *Reaſon* why ſo many run off to another Goſpel, and another Chriſt, and hear of another Chriſt within them (as ſome of them do exclude him without them) they are unſettled poor Creatures, and know not what to do; What's the *reaſon* of it? alas! *they don't know themſelves*; had they known that Chriſt was

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in them, and that Faith was in them, they would not have been moved or ſtirred by that Doctrine.

Chriſt ſaith, *If any man do my will, he ſhall know whether my Doctrine be from above.* When thou comeſt to find that this Doctrine *throws down the Kingdom of Satan*, and *ſets up the Kingdom of Chriſt*; throws down Sin in thee, and ſets up Righteouſneſs, and thou feeleſt this in the power of it, then thou wilt conclude *of a truth God is in it*; for if he had not been in it, it would never have worked this change upon my heart.

And *by this very argument*, upon this very ground, the Apoſtle does ſeverely chide the *Galatians* for their liſtening unto, and hearkning to other kind of Teachers: He calls them fooliſh *Galatians*, *Gal.* 3. 1, 2. *O fooliſh Galatians, who hath betwitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?* What's the reaſon you are liſtening to another Goſpel? another way of Juſtification? another way of Salvation? what's the reaſon of it? I would ask you but this one queſtion, *Received ye the Spirit by the works of the Law, or by the hearing of Faith?* you are queſtioning whether you ſhould cloſe with the *Jews*, or come off from them, to a pure Goſpel-ſtate, by *believing a Juſtification by Faith?* you know not where to ſettle: I ask you this queſtion, you all pretend to have the Spirit of God; pray tell me *how you came to have the Spirit of God?* not only the ordinary Graces, but the extraordinary gifts of working Miracles, and the like? did you

receive it *by the works of the Law, or by the hearing of the* Gospel? if you received it by the Ministry of the Gospel, why do you *turn back again to the Law?* So say I, hast thou Christ in thee? dost thou live a life, not of Sense, but of Faith in the Son of God? how camest thou to this? Why, say you, by the *ministry of the Gospel:* Didst thou meet with Christ there? didst thou obtain Faith there? never more scruple, whether that Gospel is of Christ, whether that Ministry is of Christ, whether those Ordinances are of Christ? for if they were not of Christ, Christ would not enter into thy Soul by them.

Thus you see how to come to Settlement, I am sure I am in the right, whoever is wrong; I am in a way wherein I have met Christ, wherein my heart hath been changed.

Well, there's a Third *Reason, why you should examine your selves, whether you have Faith or no? whether you have Christ or no?* And that's this, *Because there are very few that have Christ, and that have Faith in them:* Therefore you ought to enquire, my Brethren, If all Men did believe, and all Men had Christ in them, there needed no examining your selves, whether *Christ* were in you: as generally all Men have Eyes in their heads, and Noses on their Faces; they need not spend much time to examine whether they have these things: every body hath them.

I, But when they are but few that have, and it is a danger to be without, then 'tis good to prove your selves. *Christs flock is a little flock,* and

and there is none have Chriſt in them, and Faith in them, *but this little flock*; *many are called, but few are choſen*: there are none but the choſen ones have Chriſt in them. There is an opinion in the World, that *Chriſt is in every man*; Truly if that *Doctrine* was true, the *Apoſtle need not bid men examine themſelves*, whether Chriſt was in them? ſaith he, *if Chriſt is not in you, you are Reprobates*: therefore Chriſt *is not in every one*; for the generality of the World are Reprobates, therefore the *generality* of the World are *without Chriſt*: The *Apoſtle* would not have ſpent his breath in vain, to ſay, *is Chriſt in you?* for he is no Reprobate that is in a ſaving way.

4. Well, There's another *Reaſon*, *Examine your ſelves*; Why? why! *becauſe the Devil would not have you do it*; I would have you do it to croſs the *Devil*: But ſay you, *would you have us do it to be croſs?* No, not barely to be croſs; but if you ſee that the *Devil* would not have you do it, you may gueſs why he would not have you.

The *Devil*, if you are Children of God, *would not have you examine your ſelves, becauſe he would not have you know that you are Children of God.* So, if you are wicked Men, *he would not have you examine your ſelves, becauſe he would not have you know that you are wicked men.* As firſt, *If you are Children of God, he would Not have you examine your ſelves*: If he could, you ſhould not have been Children, but that he could not help; but now you are Children *he would keep you in the dark*; he will endeavour to ſpoil your comfort by forming

forming Indictments againſt you; that you are Hypocrites, that there's nothing of Faith and Chriſt in you: Now if thou knoweſt that Chriſt is in thee, that Faith is in thee, thou wouldſt confound him; he does not know what to do with one that is a Child of God, and that knows he is a Child of God: And, *if thou art a wicked man, he would not have thee examine thy ſelf*, becauſe he would not have thee know that thou art a wicked man; and therefore it is ſaid, The *God of this World*, that's the *Devil*, *hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine into them.* Oh! he can't endure that you ſhould know what you are; thinks he, if I did but let them know what a Maſter they ſerve, I ſhould affright them all away, they would all run away from me; therefore I muſt not give them time to think of it: he can't endure that any ſhould know that they are ſerving the *Devil*, that they are the Children of the *Devil*, for he knows that would affright them: Alas! my Brethren, This is the way the Devil goes, he puts out your eyes, and cauſes you to grinde, as the *Philiſtims* did to *Sampſon*; and ſo he keeps you running round the Mill of Sin and Wickedneſs; and what wages ſhall you have? why, no other than himſelf hath, and that's Damnation.

Oh! therefore all you that hear me this day, *ſet to examine your ſelves*, whether Chriſt be in you or no? whether Faith be in you or no? becauſe

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cauſe the Devil would not have you do it, for you know he is an enemy to Mankind, and whatſoever he tempteth to, is for your loſs; therefore *examine your ſelves.*

5. Another Reaſon why you ſhould *examine your ſelves*, is this, *Becauſe it is an eaſie thing to miſtake*; you may think that you have Chriſt, and think that you have Faith, when 'tis no ſuch matter, thou mayeſt be deceived; I tell you, it is with the things of the Goſpel, as it is with Money that goes; the King hath his Money, his Stamp, this is his Coyn, this is his Money, but there are a great many Cheats in the World, and they have a counterfeit Stamp, and put off a great deal of Braſs Coyn, and Copper Coyn; So there are a great many precious Truths in the Kingdom of God, and there is not one of them but the Devil hath a falſe Stamp to anſwer. Hath God his Chriſt to hold out? the Devil hath his Chriſt to hold out; hath God his Spirit to hold out? the Devil hath his Spirit to hold out: Hath God his Goſpel to preach? the Devil hath his Goſpel to preach: Hath God his precious Faith for his Saints? the Devil hath his Faith to propoſe to his Saints: So that there is not one piece of Money, as it were, in the Kingdom of God, but the Devil hath counterfeited them all. See a place for this, you have them altogether 2 *Cor.* 11. 3, 4. *But I fear leſt by any means, as the Serpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.* From the ſimplicity that is in Chriſt; that is, from thoſe plain

plain Truths that you have learned from Chriſt; as the Serpent beguiled *Eve:* he ſetteth upon the weak ones, I am afraid leſt he corrupt you, leſt he deceive you; Why, how? by putting falſe Money upon you; by putting another Chriſt upon you, and another Spirit upon you, and another Goſpel upon you; *ver.* 24. *For if he that cometh, preacheth another Jeſus*; here's the Serpent, the Devil hath another Jeſus, preacheth another Jeſus, *whom we have not preached*; the Devil hath his Jeſus; *or* (ſaith he) *if you receive another ſpirit, which you have not received*; here's another Spirit too, another Jeſus, and another Holy Ghoſt the Devil had publiſhed, and another Spirit, becauſe the Churches did ſo talk of the Spirit; Ay, and ſaith the Devil, I will have a Spirit too, and *another Goſpel which ye have not accepted:* Here God hath his Chriſt, and his Spirit, and his Goſpel; but (ſaith he) take heed the Devil does not deceive you, for he hath another Chriſt, and another Spirit, another Goſpel, but 'tis a ſtrange Goſpel; *ye might well bear with him*; that word *him*, is not in the Original. If you can bear them that bring you another Jeſus, another Spirit, another Goſpel, *you may well bear with me*, you may well hear the Truth; if you can hear falſe Teachers, you may well hear me. Would you know whether *Chriſt* be in you, be ſure *examine your ſelves throughly*, leſt you have a falſe *Chriſt* in you? Would you examine your ſelves, whether you have the Spirit of *Chriſt* in you? look it be not a falſe Spirit; and whether you have obeyed the true Goſpel? You

You had need *examine your ſelves, whether the true Chriſt be in you:* if any one bids you *examine your ſelves* for ſuch a Chriſts being in you that is in every man, that's *not the true Chriſt*, for Chriſt is not in a *Reprobate.*

Or if any one bring you *another Goſpel*; a Goſpel! what's that? *a Doctrine ſhowing you a way to eſcape Hell, and bring you to eternal Life.* Now the Doctrine that we preach is this, *That God will juſtifie through Faith, not by Works, leaſt any ſhould boaſt.* If any come to teach you that there is no way of obtaining favour with God without perfect Holineſs, without perfect Grace, *this is another Goſpel*, it is not the Goſpel that Chriſt preached; He preached, *Whoſoever believeth ſhall be ſaved; whoſoever believeth not, ſhall be damned:* And the Goſpel that *the Apoſtles* preached was a *way of Juſtification in the blood of Jeſus.* Therefore *examine your ſelves whether Chriſt* be in you? *whether the true Chriſt* be in you? *whether* you have obeyed the true Goſpel or no?

And again, *There are many prophane ones think Chriſt is in them, and that they are believers, and are not*; for it is *Satan* that is in them; there's not one of you but you hope to be ſaved; but how? why, ſay you, by Faith: Why, if Faith is in thee, Chriſt is in thee; and *that Chriſt* may dwell in your hearts by *Faith.* Doſt thou think *that Chriſt is in thee? that Chriſt goes with thee to an Ale-houſe to be drunk?* when thou art ſwearing and curſing, lying and cheating, and ſcoffing at Holineſs?

Holineſs? Oh! deceive not thy ſelf, *God is not mocked*; mock not thy ſelf: If *Chriſt* be in *thee*, *thou haſt a new Nature*, a heavenly Nature, *thou fearest the Lord, and keepeſt his Commandments.*

Now, ſay you, How? *How ſhall we examine our ſelves?* How, or by what Rule ſhall we Examine, that we may know *whether* we have *Faith*, and *whether* we have *Chriſt?*

The firſt Rule by which I would have you *meaſure your ſelves, is the Word of God: the golden Reed that was in the hand of the Angel to meaſure the new Jeruſalem*; that is, to meaſure the Inhabitants of it. Would you know your hearts, what hearts you have? bring them to the *Word.* Would you know what Actions you have, and what the natures of them are? bring them to the *Word*; Bring them all to the *Word*; try them by the *Word*, examine them *by the Word*, and you ſhall know whether they are gracious or carnal Hearts, *whether* your Lives are holy or wicked lives? Bring your *thoughts and actions to this Word*, and compare them together, *is my heart like this Word? are my actions like this Word?*

This is a Rule that *David* of old does direct to, *for cleanſing of our ſelves*: and not only ſo, but likewiſe to *know whether we are cleanſed*; Pſal. 119. 9. *Wherewith?* (here's a queſtion now,) *Wherewith ſhall a young man cleanſe his way?* And I put another queſtion, How ſhall a young or old man *know when his way is cleanſed?* The anſwer is, He may come to cleanſe his way *by taking heed thereto according to thy Word*: that is, Wouldſt thou

and eſſence of it lies.

thou come to mend thy heart, if thou art an unregerate man? *Take the Bible*, and when thou haſt it read it, and when thou haſt read, put the queſtion to thy ſelf; *is my heart and life like this Word?* do I live as God here commands me? take thy *heart, words and actions, and compare them to the Word, and what thou findeſt amiſs, mend.*

Now, if thou art one that doſt bring thy heart and life to the *Word*, and findeſt that thy *heart* and *life*, and the *Word* do agree, thou mayeſt conclude that thou haſt a heart after the heart of God; that is, *after the revelations of the will of God.* If thy *heart* and this *Bible* keep tune, never queſtion it: If thy heart and Conſcience does ſay, that thou to the utmoſt of thy power doſt do every thing that God commands thee, and abſtaineſt from every thing that he forbids thee; then thou art a clean Man, then thou haſt Chriſt, then thou haſt Faith, then thou haſt the Spirit, then thou haſt all; but when thou findeſt *thy heart* and *this Bible* does not agree, when thou art ready to ſay of the *Word*, as *Ahab* of *Micaiah*, *I care not to hear that Prophet, for he ſpeaks no good of me*; when thou *careſt not to read the Bible*, becauſe it ſpeaks *no good* of thee, *thou art naught*, thou art ſtark naught, conclude it ſo: And never be at reſt till thou art able to *read the Scripture with comfort and joy*, and endeavour ſo to live, that never a Commandment in the Bible may ſay, thou haſt broken me, that when thou *readeſt*, *Repent*; *I thank God that hath given me to repent.*

Believe!

Believe! I thank God that hath given me to believe. *Mortifie the Fleſh.* I thank God that hath given me by the Spirit to mortifie the deeds of the Body. But when Commandments fly in your faces, and ſay, You have broken me; and Promiſes fly in your face, and ſay, you have nothing to do with me; then your caſe is not right.

You ought to try your ſelves *by the Word of God*, becauſe it is by *James* compared to a Looking-Glaſs, whereby thou mayeſt know what a Heart thou haſt; whether a clean heart, or a foul? a hard heart, or a ſoft heart? *James* 1. 22, 23, 24. *Be ye doers of the word, and not hearers only, deceiving your own ſelves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a Glaſs: For he beholdeth himſelf, and goeth his way, and ſtraightway forgets what manner of man he was. Be ye doers of the word, and not hearers only, deceiving your own ſelves.* That is, obey the Word as well as hear the Word; there are ſome hundreds do hear me this day, but God knows how few will do what they hear. *For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in the glaſs. For he beholdeth himſelf and goeth his way, and ſtraightway forgeteth what manner of man he was.* The meaning is, the Law of God, or the Goſpel, is the Glaſs by which we may know our ſelves. Now (ſaith *James*) you know when one comes to the Glaſs to ſee their face, ſome make uſe of it, and others do not; ſome do ſee their face dirty, and go and waſh it,

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and eſſence of it lies.

or their Cloaths out of place, and they put them right; others ſee that they are amiſs, and do not make uſe of it, they don't mind it, but go away, forgetting what it was.

But now (ſaith he) thou oughteſt to look into the Glaſs, and whatever thou ſeeſt amiſs, thou oughteſt to put ſtraight, and to put it to rights; and you would know *what it is to be put to rights, if you would examine your ſelves.* I am ſure, *Drunkard*, thou wouldeſt eaſily ſee that thou art out: And thou *Swearer*, wouldſt quickly ſee that thou art out: And thou *Prayerleſs Man*, thou wouldſt ſee thoſe great bloches in thy face; and thou *Hypocrite*, do but examine thy heart *by the Word*, and bring thy *thoughts* to obedience of it, and thou wilt find that thou art out. *Read the Bible*, and *take care to live according to the Bible*; when you call your Son or Daughter to read a Chapter, your Son careleſly readeth, and you careleſly hear; whiles they are reading, *thou ſhouldeſt be examining, is my heart ſuitable to this word? do I live thus as this Word commands? or do I break theſe commands? if I do, Lord, help me to keep thy Commandments!* This is the way to read Scripture with profit; *This is the way to know your ſelves by the Scripture.*

Secondly, *Examine your heart and life by the Life of God.* This is a ſtrict Rule, and you muſt endeavour to come as near to God as you can, and there will be a great reſemblance between your heart and life, and Gods Heart and Life, if you be true Children of God. There

is such an expression in *Ephes.* 5. 15. *Be ye therefore followers of God, as dear Children:* Be ye followers of God: And Christ propoſeth that of his Father, as an example to us, *Your heavenly Father causeth his Sun to shine upon the wicked as well as the good, and his Rain to rain upon the ground of the wicked as well as of the good:* Now is God so good? be you good to your enemies: *as he is perfect, be you perfect*; that is, be you Righteous; endeavour to be like God; *prove your selves*; Why, how shall we prove our selves?, why, bring your heart and life to the Heart and Life of God; how do you live? how is God? God is a holy God; art thou holy? God's a heavenly God, art thou heavenly? is thy heart and affections in Heaven? God is a righteous God, art thou righteous? God is a God keeping promise, doſt thou keep promiſe in all thy dealings with Men? God is a loving God, do you love your enemies? *be ye followers of God*; do you follow God in your drunkenneſs, uncleanneſs, Sabbath-breaking, and such wickednesses? does these things make you like God? how can you think it without Blaſphemy!

Thirdly, *Examine your selves by the Life of Christ*; (say you) *you give us streight Rules*; If I should not, if I should give you crooked Rules, you might approve of the crookedneſs in your selves. I say, *Thirdly, Examine your selves by the Life of Christ*: Christ hath bid us *learn of him, Math.* 11. 29. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart. Learn of me*, take me for thy *Rule*; take me for thy

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and essence of it lies.

good People about me? but ask thy ſelf, What am I when I have the wicked about me, what am I then? There are ſome pretty good with the good, but ſtark naught with the bad: They will ſpeak for Religion, and countenance Religion when they are in the company of Religious people; but they will drink and be drunk, and commit all manner of wickedneſs amongſt the wicked and ſcoffers at Religion. Oh! examine thy ſelf as to this, for if Chriſt is in thee, he is in thee every where, in all Company: When the *Wicked was by* (ſaith *David*) *I held my tongue and regarded them not; but ſaid, Lord, teach me to number my days, that I may apply my heart to Wiſdom:* His mind was upon his latter end, though theirs was not.

I don't ſay, run into all Company to try what you are, but when it does ſo fall out that thou art in their Company, how is it with thee? dareſt thou rather offend them than offend God, and trouble thy Conſcience?

Secondly, Another thing that you ſhould examine your ſelves with reſpect unto, is the Place thou art in; *What am I in ſome places?* thou mayſt be tolerable good before Folks, but what am I when no eye ſees me but God? thou art like a *Saint* before folks, but a *Devil* in ſecret: But ask thy ſelf, what am I in all company and in all places? *Do I fear the Lord in every place?* do I love the Lord in every place? do I love to keep his Commandments in all places? Oh! What do you ſay to this, you ſecret Whoremongers! that carry

is such an expression in *Ephes.* 5. 15. *Be ye therefore followers of God, as dear Children:* Be ye followers of God: And Christ propoſeth that of his Father, as an example to us, *Your heavenly Father causeth his Sun to shine upon the wicked as well as the good, and his Rain to rain upon the ground of the wicked as well as of the good:* Now is God so good? be you good to your enemies: *as he is perfect, be you perfect*; that is, be you Righteous; endeavour to be like God; *prove your selves*; Why, how shall we prove our selves?, why, bring your heart and life to the Heart and Life of God; how do you live? how is God? God is a holy God; art thou holy? God's a heavenly God, art thou heavenly? is thy heart and affections in Heaven? God is a righteous God, art thou righteous? God is a God keeping promise, dost thou keep promise in all thy dealings with Men? God is a loving God, do you love your enemies? *be ye followers of God*; do you follow God in your drunkenness, uncleanness, Sabbath-breaking, and such wickednesses? does these things make you like God? how can you think it without Blasphemy!

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Example; Wouldſt thou know whether thou art a Child of God, a Son of God, as I am? live as I live: Now come bring thy froward heart to *Jeſus Chriſts*, and compare it with Chriſt's: When thou art all of a ſome with anger and rage: Oh! think of Chriſt: Would Chriſt have been ſo full of wrath, ſo full of rage? where's the meekneſs of Chriſt? where's the humility of Jeſus Chriſt? Believe it, you will never conclude certainly, that Chriſt is in you, till you ſee a *reſemblance between Jeſus Chriſt and you in this particular*: I ſay, in this particular of meekneſs and humility, thou wilt never certainly conclude that Jeſus Chriſt is formed in thee.

And Fourthly, *Wouldſt thou examine thy ſelf, examine thy ſelf by the Lives of the Saints, the Holy ones*: This is a Rule, but 'tis a weak one, and therefore I muſt give it you with a *Limitation* as the *Apoſtle hath*. Take pattern by the beſt Men and Women that you know about you, and follow them; but not fully; *follow them no farther than they follow Chriſt*: But if thou ſeeſt them follow Chriſt, follow them; if thou ſeeſt them humble, take them for thy example; doſt thou ſee any of them more meek in ſpirit under temptation to paſſion, think with thy ſelf, why can't I take Injuries as well as him? Meekneſs becomes him, it would become me: Take them for thy pattern; Are they fairer in their dealings? be thou ſo; doſt thou hear them pray in their Families, and ſee them keep Sabbaths, and inſtruct Children? why ſhould not I do as they do? Take them for thy pattern.

Take this Rule with a Command and a Limitation; the Command in *Phil.* 3. 17. There's the *Command*, there's the *Rule*: *Brethren, be followers of me, and mark them which walk ſo, as you have us for an example*: Follow me, and the Churches, that walk as I do; be ye followers of me, and mark them that live as I live, having me for an example, that is, in all Faith, all patience, all temperance, and in all ſobriety, and in all zeal for Gods glory.

Follow the Lords People, take them for an example: But now take it with a *Limitation*, in 1 Cor. 11. 1. *Be ye followers of me, even as I alſo am of Chriſt*; as I am of Chriſt, I follow Chriſt; follow you me as I follow Chriſt: But if you ſee me do any thing that does not ſuit my pattern, if you ſee me ſtep in any way and path that I have not Chriſt to have gone in before me, don't follow me; follow me no farther than I follow Chriſt.

Well, But becauſe that *all Times and Seaſons are not ſo fit for us to take knowledge of our ſelves*, I would have you more particularly obſerve your ſelves, and try your ſelves in theſe three or four Reſpects.

Firſt, Try your ſelves as to all *Company* you come into, that's a good time: Now ſome of you in good Company, you are pretty good; but bring you into bad Company, and you are ſtark naught: Wouldſt thou know thy ſelf? ask thy ſelf this Queſtion, *What am I in all Company?* don't ask thy ſelf, what am I when I have got good

and eſſence of it lies.

good People about me? but ask thy ſelf, What am I when I have the wicked about me, what am I then? There are ſome pretty good with the good, but ſtark naught with the bad: They will ſpeak for Religion, and countenance Religion when they are in the company of Religious people; but they will drink and be drunk, and commit all manner of wickedneſs amongſt the wicked and ſcoffers at Religion. Oh! examine thy ſelf as to this, for if Chriſt is in thee, he is in thee every where, in all Company: When the *Wicked was by* (ſaith *David*) *I held my tongue and regarded them not; but ſaid, Lord, teach me to number my days, that I may apply my heart to Wiſdom:* His mind was upon his latter end, though theirs was not.

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fair faces at home, but art thou ſo when thou art in ſecret, Man? Deceive not thy ſelf; *doſt thou not know thy ſelf?* if thou doſt not, God knows thee, and Conſcience will find thee out: What art thou in all places? if thou art a true Saint, thou art a Saint in every place.

Thirdly, *Examine thy ſelf*, Wouldſt thou know thy ſelf, *examine thy ſelf in all Temptations.* Oh! when thou art pleaſed, and every one flattereth thee, thou art well; and then thou art a good conditioned body as lives: Wouldſt thou know thy ſelf? ask thy ſelf, what am I when I am provoked, when I am croſſed? when my Friends turn my Enemies? when every one pleaſeth thee, thou art like a Glaſs that ſtandeth in thy window and looks as clear as Criſtal while it is ſettled, and do but ſtir it, and its full of dirt, the mud and filth riſes, and it ſtinks like Kennel-water; and thou ſayeſt to thy Maid, take that Glaſs away, throw the Water into the Kennel: So are you till you are provoked, till you are well ſhaken; and then your hearts ſtink, your words ſtink, fit for the Kennel.

Thou wilt never know thy ſelf till thou comeſt with theſe Candles, to wit, of Scripture, of the Life of God, of the Life of Chriſt, of the Life of the Saints, to ſee thy ſelf. How did Chriſt carry it in Tribulation? *He opened not his mouth, but committed himſelf to God.* Oh! examine thy ſelf in temptation, what am I now? Oh! thou art temperate, perhaps on theſe Lord-days; now thy Companions don't call thee out, and art as good

and eſſence of it lies.

good as can be now; but tell me to morrow, when thy Companions come and call thee out, and take thee one by one arm and the other by tother arm, and say, Come, you shall go with us; what art thou then? when the Devil is dragging of thee, art thou then able, through the Spirit, to break loose from them, and to be gone.

Try thy self in all Places what thou art, and at *all Times* what thou art, and in *all Temptations* what thou art: And now if thou canst find that Christ is in thee, his *Nature, Spirit*, and his *Kingdom* is in thee in *all Company*, and *all places*, and *all seasons*, and in *all temptations*, and thou goest on conquering, and doest prevail; though I confess with a great deal of trouble: Oh! but then thy wages will pay thee home, for all thy trouble, if thou canst conclude that thou art a Child of God, then dye when thou wilt, thou art a Child fitted for Heaven: What a comfort will this be when thou canst look Death in the face, and welcome it as a messenger of the Lord: This comfort will make you amends.

I tell you Beloved, God could by extraordinary revelation tell you that you are beloved, but he will make you work for it.

Now I would give you some *farther Rules, after what Manner you should examine your selves.* How shall we examine? Why,

First, Whenever you examine, be Serious; don't be slight, don't search your Heart and Life slightly, but do it seriously. If I was to look for a Pin, I might look carelesly; but if I was to look

look for a Pearl, I would look ſeriouſly and diligently; for if I find not the Pin, it is no matter; but if find not the Pearl the loſs is great. Search thy heart to the bottom, if thou canſt not find him in one room, thou mayeſt in another: if thou doſt not find him in that glorious Court of thine *Underſtanding*, thou haſt but little underſtanding: Look into *thy heart*, ſee how thou loveſt him? thou loveſt him more than all, and delighteſt in him, and feareſt him: Dig for Wiſdom as for hid treaſure; when a man is perſwaded that there is a Golden Mine in his Garden, or Orchard; oh! how laborous and induſtrious will ſuch a one be in digging, becauſe he hopes to come to the Golden Mine. So ſay I, *What art thou ſo ſerious for?* for Chriſt, for Grace, for hope of an eternal Life? no wonder if thou art ſerious.

Ay, but ſay you, *Perhaps I may ſeek and ſeek, and find nothing but the contrary to Chriſt?* perhaps inſtead of finding *Chriſt* there, I ſhall find the *Devil* there, and we ſhall be affrighted: But ſay, if the *Devil* is there, it is well thou haſt found him: if the Devil is there, find him out, Man, and when thou haſt found him, throw him out, and keep him out, for if he lives there, the greater is thy danger.

Secondly, *Wouldſt thou ſearch as thou ſhouldſt ſearch, ſearch Impartially and throughly, ſearch all about*; examine thy *heart*, thy *thoughts*, *affections*, thy *love*, thy *fear*, thy *deſigns*, thy *words*, thy *deeds* to God, to Man; ſee every corner: Why, what's all this for? why! to ſee whether thou canſt

and eſſence of it lies.

canſt find Chriſt, to ſee whether thou canſt find the Pearl: you know if you have loſt a Ring, or any thing of worth, you will look into every Cubboard, and every Desk, and behind every Desk, and ſweep the Room, and ſift the Aſhes for fear it be run into the Fire; what's the matter you would not do ſo for a Pin? no, its a Ring, I would not loſe it for *twenty pounds*; I was offered ſo for it: So ſay I, Man, ſearch, ſee into every part, don't ſee in ſome actions and not in all actions. Some of you may ſay, *Sure Chriſt is in me*, I go to Church; but *how doſt thou live a week-days?* examine thy ſelf throughly all thy actions, *what is the drift of thy whole life?* is it to glorifie God? is it to work Righteouſneſs? haſt thou no baſe fleſh-pleaſing deſign in thy head and heart? canſt thou ſay that thou deſireſt that God may have the preheminence, that Chriſt may be exalted?

Thirdly, *Do it Frequently, again and again:* You will look your Houſe over and over again, and ſay, Perhaps I over-lookt it: But ſay you, *What if I have done all this, and can't find it?* why, truly, if thou haſt ſearched *ſeriouſly*, and *impartially*, and *frequently*, and findeſt no Chriſt there, *ſuſpect he is not there* if thou findeſt no dependance upon him by Faith, no love to God, no delight in God, if thou doſt not find it to be thy great deſign to glorifie God, ſuſpect that thou *haſt not Chriſt in thee*, and pray God to give thee Faith, to give thee Chriſt.

And *what if we find him in us?* why, I tell you what will be the iſſue of it, *you will rejoyce with*

joy

joy unſpeakable and full of glory! Oh! you will ſay, Bleſſed be God for my Bread, but bleſſed be God for this Bread of Life; bleſſed be God for this Life, but bleſſed be God for Eternal Life. When Chriſt healed the Lame man, *he leaped for joy.* Leap with the poor lame man in the Goſpel, and give glory to God, that he hath made it out to thee, *that thou art tranſlated from Death to Life.*

And now I might conclude with one or two Motives. After this ſome of you will go away, not caring what your Condition is, whether Chriſt be in you, or whether you are Reprobates?

Let me leave theſe two or three words with thee. If thou wilt not *examine thy ſelf*, look to thy ſelf; *the time is coming that there is one ſhall examine thee, to thy utter confuſion, upon a death-bed, whether thou wilt or no*; I mean *thy Conſcience:* Then Conſcience ſhall be awakened, thou Swearer! thou Drunkard! thou Sabbath-breaker! Then Conſcience will fly in thy face, and ſay, *Thou haſt broken this and that Commandment*; thou haſt trampled this Bible under foot, and haſt ſlighted all the Promiſes, and deſpiſedſt all theſe Threatnings; I know thy Heart and Life were at enmity with the Word; What wilt thou do now? Now, oh! thou poor, pitiful, confounded Creature! how amazed wouldſt thou lie there! But if thou art one that doſt deal plainly with *thy heart* here, and doſt *examine thy ſelf*, and *find that Chriſt is in thee*, and thou doſt live the life of Grace,

and eſſence of it lies.

Grace, then thou upon thy *Death-bed* with comfort mayſt bid thy Friends farewel, till I ſhall ſee you in Glory.

Try thy ſelf now by the *Bible*, and by the *holyneſs and Life of God*, by the *Life of Chriſt*, by the *Life of the Saints*. Examine now, if you want the Lord Jeſus Chriſt, he will call you to his Tribunal, and he will examine you. Oh! thou Hypocrite! thou hadſt thoughts to go ſtill and quiet out of the World in thy Sin, and wouldſt not take the pains to examine thy ſelf, becauſe thou wouldſt not trouble thy ſelf with thy Sins; but though thou waſt not willing *to know thy ſelf*, Chriſt will then make thee know thy ſelf, when he ſhall take hold of you by an Angel, and ſay, *Stand you Reprobate on my left hand, and get you gone into everlaſting burnings.*

But if thou doſt examine thy ſelf, and doſt find that Chriſt is in thee, that thou art in the Faith; He will then acquit you, and juſtifie you, and ſay, *Come ye bleſſed of my Father; inherit the Kingdom prepared for you.*

Now I have concluded this. But I hope you and I ſhan't have done with it while we live. Our great Work is to get *Chriſt*, and to get Faith, and to know that we have them, that we may rejoyce in the Lord, and bleſs him all the days of our life, for that great gift of *CHRIST and FIATH* that He hath beſtowed upon us.

FINIS.

Books formerly Publiſhed of this Reverend Authour, Mr. *Tho. Wadſworth.*

1. THe Immortality of the Soul.
2. Faiths Triumph over the fear of Death.
3. Separation no Schiſm.
4. Laſt Warning to Secure Sinners, being his Three Sermons, with an Epiſtle prefixed by Mr. *Baxter.*
5. His Remains, being a Collection of ſome Meditations with reſpect to the Lords Supper, Pious Letters, Two Practical Sermons, and ſeveral Sacred Poems.
6. Exhortation to a Holy Life. Being Entitled, his Legacy.
7. His Funeral Sermon, Preached by Mr. *Bragg*, with ſome ſhort Account of his Life. All which are ſold by *Thomas Parkhurſt* at the *Bible* and *Three Crowns*, at the Lower-end of *Cheapſide*, near *Mercers Chappel.*

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